THE LIGHT OF TRUTH

— OR —

SIDDHANTA DEEPIKA.

A Monthly Journal, Devoted to Religion, Philosophy, Literature, Science, &c.

Commenced on the Queen's Commemoration Day, 1897.

VOL. V. } MADRAS, JUNE & JULY 1901. } No. 1 & 2.

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TRANSLATIONS.

SIVAGÑÂNA SIDDHIYÂR
OF
ARUL NANDI SIVA ÂCHÂRYA.

SUTRA VIII.

(Continued from page 280.)

Adhikarana II.

Difference of Gnana and Karma Margas.

23. Reading the Gnana Shastras, and teaching and explaining them to others, learning them from others, and pondering over their purport, these constitute Gnana worship or Yajna, and will lead one to the feet of the Lord. Pure Karma Yajna, Tapas Yajna, Japa Yajna, and Dyana Yajna are each one superior to the one below, and will only induce Bhoga. Hence Gnana worship is alone pursued by all those who know the Moksha Marga.

Difference in the ends of those who enter Samadhi and those who do not.

24. Listening to words of wisdom, meditating on them, clearly perceiving the truth, and Samadhi are the four forms of Gnana. Those who attain to Samadhi at once attain Moksha. Those who do not come up to this condition become Lords of the Heavenly worlds and enjoy great bliss, and by the grace of God, are reborn in good families and by the grace of the Gnanacharya attain to Samadhi, and the Feet of the Lord.

Difference of Vedic and Agama Margas.

25. Those who perform deeds of charity, karma Yajnas, Pilgrimages to Holy-waters, observe Asrama duties, and perform Tapas, Santi Vratas, and Karma-Yoga will attain to the Higher worlds and will be reborn in no time. Those who perform Gnanayoga and Kriya and Chariya will attain to Pada Mukti, and at the end of time, if they do not yet deserve God's grace, they will be reborn and will attain to Siva by Gnana Marga. If they deserve God's grace, they will at once attain God's feet.

The merit of Gifts to Sivagnanis.

26. Even if very slight gifts are made to Sivagnanis, these will increase like the earth into mountains, and the donors will be prevented from falling into the ocean of births, and will enjoy supreme happiness in the higher worlds, and losing their sin,

they will get one more holy birth, and will even without going through Chariya, Kriya, and Yoga attain supreme knowledge and the Lotus Fleet of the Lord.

Supreme Moksha is alone attainable by Gnana.

27. The Vedas, Agamas and Puranas proclaim that by Gnana alone is attainable Moksha, and yet what can we say to those fools who assert otherwise. By Agnana (Karma) is begotten Bhandam, (attachment). By true Gnana is attained freedom. As the darkness flies away before light so Agnana vanishes, and with it Bhandam, and freedom is attained. By Gnana, we do not mean the Gnana proclaimed by all kinds of low dogmatists but the Knowledge and Love of the One True God.

NOTES.

The language of this stanza is plain. The Highest bliss is alone attainable by the attainment of the Highest Gnana. The other Margas, Chariya, Kriya and Yoga are only steps leading up to Gnana. The first two Margas are usually called Bhakti Margas by other schools but the word Bhakti is so vague in its acceptation that it is not taken here to mean a particular Marga. The word is as loosely applied as the word *Gnana*, and what is real Bhakti and what is real Gnana has to be determined. But as a matter of fact, Bhakti or love of God in any sense is essential in all the four Margas we have indicated above. It is love that guides the Chariyavan, Kriyavan and Yogi and Gnani. Without this essential love, all their acts would only be bare hypocrisy. And Gnana or knowledge too, is implied in our bavanas in the lower margas. But this knowledge is more and more symbolic in the lower stages, and as we ascend in spiritual power and genuine love it will become more and more real. The greatest fallacy underlies in contrasting Bhakti and Gnana. There is no contrast at all but each one involves and implies the other. In social relations whether as master and servant, parents and children, friends, lovers and the loved, the relation will be unintelligible and a sham, if mutual knowledge and love does not exist. And the more one knows the other, his or her goodness and love, the more he comes to love the other. Love is in fact the fruition of knowledge. And the Highest Gnana is when we do know and recognize how loving God is, how great His Love is, passing the love of master and parent and friend and lover* yea passing the love of one self,* how

"Though man sits still and takes his ease
God is at work on man;
No means, no moment unemployed
To Bless him, if he can." (Young)

or as St. Tayumanavar puts it,

"தண்ணருள் தந்தெமைக் காக்கும் சாக்ஷிப்பேறே
யிமையளவு முபகார மல்லால் வேறொன்
றியச்சா நிர்க்குணக் கடலா யிருந்தவொன்றே."

The fact is we can know only and truly when we can fully realize God's inmost nature, that God is Sivam, "God is Love."

அன்பும் சிவமும் இரண்டென்பர் அறிவிலார்
அன்பே சிவமாவதாரு மறிந்திலர்
அன்பே சிவமாவதாரு மறிந்தபின்
அன்பேசிவமா யமர்ந்திருந்தாரே.

The ignonrant think God and Love are different
None knows that God and Love are the same
When they know God and Love are the same
Then will they enter God as Love.

As it is, it is the proud boast of Saiva Siddhanta that it is a universal religion and philosophy at once, comprising all schools of philosophy and all kinds of Bhakti and Gnana Margas and yet differing from them all. "All and not all," "எல்லாமாய் அல்லவுமாய்" is at once a characteristic of the Divine Ideal of the Siddhantis as of their Religion.

"ஒன்றநீயல்லை யன்றியொன்றில்லை
யாருன்னை யறியகிற்பாரே."

The manifestation of the Guru.

28. சூரியகாந்தக் கல்லினிடத்தே செய்ய,
சுடர்தோன் றியிடச் சோதிதோன் றுமாபோல்
ஆரியனு மாசான் வந்தருளாற் றோன்ற,
அடிஞான மான்மாவிற் றோன்றுந்தோன் றத்
தூரியனுஞ்சிவம் தோன்றுந் தானுந்தோன்றும்
தொல்லுலகமெல்லாம் தன்னுள்ளே தோன்றும்
நேரியனுய்ப் பரியனுமா யுயிர்க்குயிரா யெங்கும்
நின்றநிலை யெல்லாமுந் திகழ்ந்து தோன்றும்.

Just as the crystal emits fire when brought before the sun, so when the Divine Guru, out of the fulness of His grace, appears before one, there will arise Sivagnana in him. Then will he see Sivam, and his own real self and the whole world in himself. Then will he perceive God as the smallest of the small and the greatest of the great, and the soul of all souls.

NOTE.

c.f. மாயப்படலங்கீறித் தூயஞான நாட்டம்பெற்றேன்
பெற்றபின்மெய்மையை,நின்பெருந்தன்மையும்கண்டேன்
காண்டலும், என்னையுங் கண்டேன் பிறரையுங்கண்டேன்
அன்னிலைய வனைத்தும் கண்டேன்.

* St. Manickavachaka frequently addresses God as sweeter than his own mother. And what is more, St. Appar says

"என்னிலு மெனக் கினியா ரில்லை
என்னிலு மெனக்கினியா னொருவ னுளன்,"

There is nobody who is more loving than myself
Yet there is one more loving than myself.

என்னே நின்னைக் காணுமாந்தர்
தம்மையுங்காணுத் தன்மையோமே."

The result of the Guru's manifestation.

29. When they are sufficiently developed and receive the grace of God, (Sattinipada) and wisdom, they are graciously taught by the Guru; and by practice of such teaching, they will attain to the condition of Perfect Samadhi. Then will they become Jivanmuktas in this world. They will have neither likes nor dislikes. They will treat a potsherd and gold at the same value. They will so unite with God that they will never leave God and God will never leave them; and dwelling in Him, they will perceive only God in everything.

The Process of Union with God.

30. அறியாமை யறிவகற்றி யறிவினுள்ளே யறிவுதனை யருளினலறியாதே யறிந்து,
குறியாதே குறித்தந்தக் கரணங்களோடும் கூடாதே வாடாதே குழைந்திருப்பையாகிற்,
பிறியாதசிவன்றானே பிறிந்துதோன்றிப் பிரபஞ்சபேதமெல்லாம் தானாய்த்தோன்றி,
நெறியாலே யிவையெல்லாமல்லவாகி நின்றென்றும் தோன்றிடுவன் நிராதாரனுயே.

Removing your ignorance born of understanding (with the bodily senses), and perceiving, without perception (by the lower manas), by the Grace of God, the Supreme Intelligence in his higher self, and seeing it without seeing, and without the conjunction of the *andakaranas* and *avastas*, if you melt yourself in God, then will the Supreme Siva, who is inseparable from everything, appear to you separately, and as one and different from all the world and as far trancending all.

NOTES.

This is the famous stanza which both St. Tayumanavar and the author of *Siva-Bhogasaram* had made the subject of Supreme Praise.

"பார்விரிந்தநூலெல்லாம் பர்திவிருத்தத்தால்
சாதித்தார் பொன்னடியைச் சாருநாளென்னுளோ"

The whole worlds' knowledge, in half a stanza
He revealed, Oh when shall I reach his golden feet.

St. Tayumanavar.

பார்விரித்தநூலெல்லாம் பார்த்தறியச்சித்தியிலே
ஓர்விருத்தப்பாதி போதும்.

God's Niradara transcendency is thus defined in Tirukalitruppadiar திருக்களிற்றுப்படியார்.

"ஆக்கப்படாதபொருளாய் யனைத்தினிலும்,
தாக்கித்தானென்றேநிம் தாக்காதே — நீக்கியுடன்
நிற்கும் பொருளு—னே நிற்கும் பொருளுடனுய்
நிற்கை நிராதாரமாம்"

"Uncreate, immanent in everything and yet remaining separate from everything, and yet becoming one with that which becomes one with it, this is the Niradara."

The nature of the union.

31. Good Karma will lift one into Higher births and worlds; Bad karma into lower ones. As such, sundering both, by the wisdom obtained by the virtue of worshipping the Sacred Being, and without entering into future birth in this world and lower and Higher worlds, the person, who becomes, a Jivanmukta in this world, does not care where the sun shines and feels no want, and leaving his body, enters the fulness of Supreme God, and becomes one with that fulness and all in all.

NOTE.

Gnanaprakasar deals fully in his commentary on the different views regarding the nature of the union in Moksha postulated by various schools.

The nature of Jivanmuktas.

32. They who attain to gnana-samadhi, have neither likes nor dislikes; they desire nothing; they care not for social etiquette, and Tapas and Asrama rules, and Dyana. They have no impurity in their hearts. They care not for religious marks. They do not follow the lead of their bodily and mental senses. They have no bad qualities and no creed and no caste. They become like children and mad men and possessed persons, and they may delight in singing and dancing also.

The same.

33. They require not the aids of place, time and postures. They perform actions without any thought of the results; their minds do not move like a swing; They never leave the Feet of the Lord, in all their daily actions, in walking and sitting, in sleeping or waking in eating or starving, in purity or impurity, in wealth or poverty, in pain or pleasure, in enjoyment or separation, in like or dislike, though these actions may or may not be performed like any other person.

A particular Upasana to reach Samadhi.

34. If you have not yet reached this condition, then perceive the truth of everything being in God and God being in everything, and control your internal senses, and practise what your gnanaguru has graciously taught you and reach the God who is immanent in yourself. Reaching Him, your human faculties will all be converted into Divine faculties. Try to realize the transcendent Being even in your waking

condition. Then also your Sivanubhuti will become your Svanubhuti.

NOTE.

This is the famous Dahara Upasana set forth in most Upanishads. See p. 208. Vol. II. of this journal.

The greatness of the Jivanmuktas.

35. Those who can realize the Supreme Being even in their waking condition, they are the saints who have attained to Sarva Nivarti, or absolute renunciatiation. And how are we to describe their greatness? They even in this life have freed themselves from all bonds, and obtaining Sivam, have become God themselves. Even if they rule and enjoy as crowned kings they will have no attachment to this world. If one does not reach this Samadhi, even if they get rid of all external bonds, he will enter birth and his mala will not be destroyed.

Adhikarana 3.

Is there Anubhuti in Moksha.

36. If you say that nothing can be perceived when we lose our senses; no, nothing can be perceived by those who have not seen the true. The immature virgin cannot understand what love is. When two lovers unite in joyful embrace, their pleasure cannot be expressed in words. They alone can know. Those without the aid of God's grace cannot know themselves. If any such say they have perceived God with their ordinary senses, it is all a delusion. If they are possessed of God's Grace, they can perceive themselves and God without perception. If they dont, their births will not cease, and the anava cannot be sundered.

NOTES.

As nature avoids vacuum, so the soul cannot exist unless it be filled in by the world or God. So to get freed from the world, the only means is to get into eternal Bliss of God. If not so filled, the soul will again revert back and fall into the world. Such is the logical results which flow from the views of Buddhists and Mayavadis, and honest people like Mrs. Besant do not shirk from stating plainly such a consequence. To them, the concluding words of every Upanishad "There is no return, there is no return," are mere comforting words. There is no end to births, and "there is an ever-recurring necessity of Samsara." But the true Advaita-Siddhantis' position is different. He prefers to believe that the words of the Upanishad are true and not empty words. He strengthens his position both by logic and experience. St. Tiruvalluvar not content with stating the position here taken by St. Arul Nanthi once, states it twice.

"பற்றுகபற் றற்றான் பற்றினை யப்பற்றைப்
பற்றுக பற்று விடற்கு."

"சார்புணர்ந்து சார்புகெடவொழுகின் மற்றழித்துச்
சார்தரா சார்தரு நோய்."

c.f. The Vedic Texts:

"By Meditating, the Muni goes to the source of all beings, the witness of all, beyond all darkness." (Kaivalya Upanishad).

"By churning with Jnana alone does the wise man burn up the bond (Pasa) (ibid).

"Knowing the Deva, the shining one, he is released from all bonds (pasas). Svet. Up. 1-8.

"Knowing Him, Isa, they become immortal." Ibid. iii. 7.

"When men should roll up the ether like a hide, then only, without first knowing Siva, there could be an end of pain. (Svet. vi. 20.

"The knower of Brahman reaches the Supreme." (Tait. Up. II. ii. 1.

"Knowing Siva, he passes into peace for ever." (Svet. Up. iv. 14.)

"A man who has left all grief behind, sees the Majesty the Lord the Passionless, by the Grace of the Creator." (Ibid. iii. 20.

For further treatment of the subject see the "Note on Nirvana" in Vol. I. pp. 177 to 180 of this Magazine.

Adhikarana 4.

37. Knowing the nature of the soul to be like the mirror reflecting various colours, and that it reflects in itself all the actions of the internal and external senses, and knowing that such reflections of the senses are no part of himself, and distinguishing his own real beautiful self by the Grace of God from the false colours of the senses, the seer of such truth will unite with the Lord and will never after leave Him, like the rushing waters of the river breaking its banks and reaching the ocean, become one with it and can never more return.

NOTES.

The author merely echoes the concluding words of the Upanishads when he says that there is no return for the freed soul; a subject discussed by Badarayana in his concluding sutras. Note the use which our Saint has made of the analogy of the Rivers and the Ocean and the absurd use of it made by Prof. Duessen. (Vide pp. 85 to 87. Vol. II.)

The rough and discoloured diamond or crystal or muddy and discoloured water stands for the soul; and the roughness

and discolouration and rust stand for the malas eternally attached to them. But it is possible to get freed from this dirt and discolouration. By polishing and rubbing and filtering (process of births and deaths) the rough diamond can be made smooth and clear, and the muddy water can be made crystalline. What is the result? The light that was not seen before is seen now and enjoyed and it is for this light alone that we prize the diamond, so; much so that we call them '*Brilliants*.' But is this light and brilliance its own? Where was it when it was covered by dust. Where is it when the brightest diamand is kept in darkness? The fact is, the light is not its own, it comes from another sou ce, it enters it and permeates it and covers it so fully that the crystal is indistinguishable from it. When the diamond is covered by dirt &c the dirt &c prevented the light from entering it. When it was in darkness, no light was in union. So in bandha, our maya and mala prevent us from seeing the Light; the light will enter us more and more, the more and more we get freed from this dirt; till at last the Jivanmukta becomes all Light and all God. The fatal fallacy committed by Mayavadis is in taking the reflected Light as Jiva or Jivatma. It is not Jiva. The Jiva is the crystal or water. They say the reflection or light is God and this is quite correct ("ஒண் பளிங்கின் உட்பதித்தசோதியானே"—Appar). The identifying of Jiva with God will be like identifying water or crystal with Light. But in Moksha, we still reach a process of identification as when we name a diamond, a brilliant. So indeed the advaita siddantis always declare that the freed Jiva is Siva. What occurs is, the individuality of the crystal or water or the river is lost and what is actually perceived is the Light or God. In Moksha, there is feeling and there is perception of God but there is no consciousness of such feeling or perception. When consciousness enters, there will be duality. When there is no conciousness, there is absolute evenness or advaitam. The following is pure language of science and is equally applicable to the case before us.

"When a river enters the sea, it soon loses its *individuality*, it becomes *merged* in the body of the ocean, where it loses its current, and where therefore it has no power to keep in suspension the sediment which it had brought down from the higher lands." (The story of a piece of coal p. 42, Newnes) When the individuality, the feeling of 'I' and "mine" Ahankara or Anava is lost, the soul merges in God, and becomes indistinguishable, the Karmic force is lost, and it cannot revert back ("கலந்தபின்பிரிவுமில்லை—Devaram) and become incapable of sinning, and cannot ieave the Feet of the Lord. See further note to chap vi· "Light of Grace."

The nature of God's Omnipresence.

88. If God is every where, (and everything) then there is no necessity for our reaching Him. If He is not everywhere, then He is not God. His connection is like that of the soul in the body· The eye can see all other organs but they cannot see the eye; the soul can only understand the various tatvas in union with them. By the grace of the Lord alone will ne attain to the Pathignana. Then will he be like the blind man who get his eye sight restored to him, and perceive God as the Light of Light.

To get freed from Vasana Mala.

39. Just as when you drop a stone into a pond covered with moss, the waters get cleared for a while and covered again, the Mala, Maya and Karma will become detached from the man when he is attached to God; they become attached to him, again otherwise. Those who dwell on the Feet of the Lord with love and steadiness will never lose their Samadhi. To those who cannot always fix their minds to God, we will give another means whereby they can cut their bonds asunder.

End of the VIIIth Sutra.

(To be Continued).

J. M. N.

THE VEDA'NTA-SU'TRAS WITH S'RI'KANTHA-BHA'SHYA.

(*Continued from page 192 Vol. IV.*)

Though not showing itself out (as an as'rama, yet it is a means to salvation) as comprehending (the essential features of an as'rama). (III. iv. 49).

The Päs'upatâs'rama, though not exhibiting itself as an independent âs'rama, is still an âs'rama by itself, known as Atyâs'rama or the transcendental order, and constitutes an independent means of reaching the Paramas'iva, by virtue of celibacy and other attributes of an ascetic (which conduce to the attainment of Vidyâ) being comprehended in it. The Pâs'upata-vrata is of two kinds, life-long and temporary, as declared in the following passage :

" Either lasting till the death of the body, or lasting for a period of twelve years."

Of these two, that which lasts till the end of life and is called atyâsrama or transcendental order, leads to Moksha; whereas the other is a means of attaining some worldly enjoyment. Such is the distinction between the two. Thus the Sruti itself teaches that this vow (Vrata) has two aspects,—as a means to worldly enjoyment and as a means to Moksha—both securing Siva's grace. We should so interpret the texts as not to stultify the authority of this passage of the Sruti.

Adhikarana 16.

The result is obtained in this birth in the absence of obstacles, as we see in the sruti. (III. iv. 50.)

A doubt arises here as to whether the result of meditation accrues, to those who practise it as taught before, in this birth, or in a future birth.

(*Purvapaksha*) :—Let us enquire. A man engages in the Upâsana hoping that liberation may come to him in this very birth, but not in a future birth. Who does ever desire delay with regard to the result ? Therefore the result in the form of liberation must accrue to him in this birth, if it should ever accrue to him at all. If not in this birth, it will never accrue at all.

(*Siddhanta*) :—As against the foregoing, we hold as follows : In the absence of an obstacle in the shape of a strong karma of a different kind, the result of the upâsana of the Supreme accrues in this birth. If there should be any obstacle, it will accrue in a future birth ; just as the result in the shape of a worldly good does not necessarily accrue soon after the performance of the good karma which serves as a means to it, and will accrue in a future birth if there should be an obstacle present. And we are told in the s'ruti that Vàmadeva and others reaped in a later birth the fruits of their investigation and study of Brahmavidyâ carried on in their past births. Hence no necessity that the result of liberation should accrue in this very birth.

Adhikarana 17.

Unlike (the sacrificial rites), there is no distinction in the result of liberation, because of the state of Him being determined (as the result). (III. iv. 51).

It has been established that, as in the case of the results accruing from mere works, the result in the shape of liberation accrues in the absence of an obstacle in the form of a strong karma of a different kind. A doubt now arises as to whether, on the same principle, there exists or not a difference in liberation accruing as the result of the different upâsanas, as there is a difference in the case of the results of sacrificial rites.

(*Purvapaksha*) :—It may appear that, like the results of mere sacrificial rites, liberation admits of distinctions. We are given to understand that different sacrificial rites produce different results : "Let him who desires Svarga perform the sacrifice of Jyotishtoma." "Let him who desires Svârajya or lordship in Svarga perform the sacrifice of Vâjapeya." So too there must be a difference in the results of knowledge acquired through Upâsana.

(*Siddhânta*) :—As against the foregoing we hold as follows : Unlike the results of mere sacrificial rites, the result of Upâsana-Jnâna admits of no differences, inasmuch as it has been determined that the state of Brahman is the result of Upâsana-Jnâna. Since the state of Brahman which the possessors of Vidyâ attain is one and the same, there is no room for any kind of difference in the result here. It should not be urged that a difference in the digrees of Upâsana may give rise to a difference in the result ; for, in the case of the acts of Upâsana no results have been mentioned other than liberation. Brahman being one and the same, liberation which is the state of Brahman must also be one and the same. Hence no difference in the liberation accruing from different Upâsanas.

FOURTH ADHYAYA—FIRST PADA.

Adhikarana I.

Frequent repetition (is meant) because of the instruction. (IV. i. 1.)

In the third Adhyâya has been discussed in detail the nature of the worshipper (Upâsaka), of the object of worship (Upâsya), and of the several kinds of worship (Upâsana), as also the duties of the various orders of holy life (As'ramas). Here, again, in the fourth Adhyâya will be discussed the following topics: in the first pâda, the mode of worship (Upâsana); in the second pâda, the departure, from earthly life, of Jîva, the worshipper (upâsaka); in the third pâda, the Path of Light (Archir), etc.; and in the fourth pâda, the state of the one who has attained to Brahman. Now the first Adhikarana (of the first pâda) deals with the doubt as to whether one has to do once alone or to frequently repeat the act of knowing prescribed, as the means to Moksha, in the following passages:

"The Knower of Brahman reaches the Supreme."*

"Knowing S iva, one attains infinite peace."†

(*Purvapaksha*):—It should be done only once, because, on the principle that "once done, the intention of the scipture is fulfilled," the act intended by the scripture in the words 'knowing (Jnâna)' and 'realising (Vedana)' becomes accomplished when once done, as in the case of the Prayâja.

(*Siddhanta*):—As against the foregoing, we hold as follows. The act of knowing, prescribed as the means to Moksha in such passages as "the Knower of Brahman reaches the Supreme," should be frequently revolved; for, we understand that the act of knowing (Vedana) which is spoken of as the means to Moksha is of the form of meditation (Upâsana), inasmuch as the two terms 'Know (vid)' and 'meditate (Upâs)' are interchangeably used at the commencement (Upakrama) and the concluding portions (Upasamhâra) of the following passages:

"Let a man meditate (upâs) on mind as Brahman. ....He who knows (Veda) this shines and warms through his celebrity, fame and glory of countenance."‡

"He who knows (Veda) what he knows, he is thus spoken of by me."§

"Teach me, O Lord, the Deity which you worship (upâs)."*

And the word 'meditation (upâsana)' denotes a continuous flow of thought. As to the Prayâja, etc., it is but proper to do them only once because their effects are invisible. Inasmuch as the intuitive realisation (Sâkshâtkâra), the result of knowledge (Vedana), is visible, this act should be repeated till its result is attained, as in the case of threshing the paddy.

And because of the indicatory marks. (IV. i. 2).

As pointing to this conclusion, the following passages (of the Smriti) may be cited:

"By *knowledge* of Is'vara, the soul (Kshetrajña) attains, it is deemed, the highest purity."

"Be he guilty of the major sins, or be he guilty of the minor sins, let a man practise *meditation* (dhyâna) of Brahman, engaged therein for a quarter of the night."

"Let a man practise *Yoga* (*or Samâdhi*) directed to the A'tman."

"Let a man realise the Supreme Being (Purusha) who is of golden hue, who can be reached in the *dream-consciousness* (svapnadhî).

And so on. Hence† the necessity of a frequent repetition of the knowledge of Brahman.

Adhikarana 2.

As the Self, verily, do they understand (Him) and teach also. (IV. i. 3).

In the preceding Adhikarana it has been made out that the meditation of Brahman should be repeated. Here follows the enquiry as to whether the Jîva or individual soul whose A'tman is Brahman should regard himself as one with I'svara, or as distinct from Him.

(*Púrvapaksha*):—It may at first sight appear that the proper course is for the Jîva to contemplate upon Brahman only as distinct from himself; for, *firstly*, in the passage "superior to the universe is Rudra, the Great Sage,"‡ and in the Vedânta-sûtra I. i. 22, it is declared that the Lord, the Para-Brahman, is an

* Tai. Up. 2-1.
† Sve. Up. 4-14.
‡ Chhâ. Up. 3-18-1.
§ Ibid. 4-14.

* Ibid. 2-2.

† Form the passages quoted above, it may be seen that the knowledge by which Brahman is reached is of the form of *meditation* (dhyâna) and Yoga (Samâdhi), consisting in the frequent repetition of one and the same thought.

‡ Mahâna-Up. 10-19.

entity distinct from the Jîva, from the Pratyagâtman, from the Pas'u or individual soul, and *secondly*, the Jîva can never become Brahman whose characteristic mark is Omniscience.

(*Siddhànta*):—No doubt, the Supreme Brahman called S'iva is superior to the Jîva; still, the worshipper should meditate Him thus: "I am Brahman." For, even the worshippers of old, regarded Brahman as their own Self (A'tman) thus: 'Thou, verily, I am, O Lord, O God; I, verily, Thou art." Though an entity quite distinct from the worshipper, the Supreme Brahman serves those worshippers all the same, by giving them His own being.* And in the words "That Thou art," etc., they also give others, their pupils, to understand that Brahman is their own Self. Certainly, Mukti or liberation consists in attaining the state of S'iva, that state which is full of unlimited s'upreme bliss and free from all taint. This attainment of the state of S'iva is not possible except on the cessation of bondage (Pasutva) on the part of the Jîva, and the cessation of bondage cannot be brought about except by the meditation thereof (i. e., of the state of S'iva). Therefore, the worshipper, freed from servitude on the bondage being loosened by the continuous stream of the thought that "I am S'iva," becomes S'iva Himself. Indeed, the state of S'iva consists in being the repository of that unsurpassed Bliss which is free from all traces of evil traint. And the Supreme Brahman is of quite the same nature. By constant meditation thereof, the worshipper becomes of the same nature. Hence it is that all else is said to be unworthy of being meditated by the seeker of Moksha, in the passages like the following:

"The beneficent S'iva alone should be meditated upon (by the worshipper) abandoning all else."†

For, all scriptures teach that Mukti or liberation consists in the cessation of servitude (Pas'ubhâva), of the identification with the body of a brâhmana and the like,—and in the attainment of oneness with that Supreme Individuality (Parâhambhâva), with that S'iva who is the immediate witness of His own inherent unsurpassed Bliss, and who is self-luminous, shining by his own light. Contemplation of oneness with Brahman leads the Upâsaka to Mukti; otherwise there will he no cessation of samsâra.

* That is to say, by removing from them the state of bondage (pasutva).

† Atharvas'ikhâ

Adhikarana 3.

The Sutrakâra makes a distinction:

(No meditation as Atman) in the symbol; not indeed is He (to be worshipped there.) (IV: i 4.)

In the passages like "let him meditate mind as Brahman," Chhâ 3-18-1., we are taught to meditate Brahman in the mind and so on. Is Brahman to be meditated there as the Self (Atman) or as something different from the Self.?

(*Púrvapaksha*):—In such meditations of symbols as are enjoined in the passages "Let him meditate the mind asBrahman;" "Let him meditate the Sun as Brahman," we are given to understand that, in meditating upon the mind, etc., we have to exalt them by regarding them as Brahman. Accordingly, inasmuch as the symbol has been regarded by the devotee as Brahman, what harm is there in regarding it as the Self (Atman)?

(*Siddhànta*):—As against the foregoing we hold as follows: The Self should not enter into the contemplation of symbols; for, in them it is not the Supreme Brahman that is meditated upon. On the other hand, it is the mind, etc., that are to be meditated upon as Brahman. Even supposing that in these cases the object of meditation is Brahman Himself conditioned by the mind, etc., it is not this conditionded Brahman that we should regard as theSelf,inasmuch as the mind, etc.,are not the essential attributes ofBrahman and are therefore mere phenomena (Vikâras). It is the Brahman possessed of such attributes as unfailing will, etc., that we regard as the Self. Otherwise even the Self (Atman) would be subject to phenomenal charges. Therefore, the devotees should not meditate upon the symbol as the Self, seeing that there the Parames'vara is not the direct object of worship.

A. Mahadeva Sastry, B.A.

(*To be continued.*)

A CHAPTER FROM THE KURAL.

Nobody who has the least insight into the pages of the sacred Kural will fail to endorse the remark of the veteran Tamil scholar Rev. Dr. G. U. Pope that this is a work unparalleled in any language. The merits of the work are so apparent that even at its very birth, it received the highest encomiums of the proudest scholars of the day, the Pundits of the far famed Madura College or Sangham. The tradition that the author was of low birth only heightens the value of the appreciations thus showered on him. One of the Collegians compares it to the Veda, and another says, unlike the Veda, Tiruvalluvar's words dont lose their merit by anybody repeating them. One speaks of it as containing everything worth knowing, and another that there is nothing which is not contained in this work. One says that the words are sweeter than the Heavenly Ambrosia, and unlike the latter, can be partaken of by everybody. And as the poet utters these words even our own mouth begins to water. Another says they are sweet food to the mind, sweet to the ear and sweet to the tongue, and the great panaca for the ills of Karma. One compares it to the sun who dispelling the deep darkness of ignorance makes the lotus of the heart bloom forth. Another compares it to the lamp dispelling our mental darkness, with the oil can of *Dharma,* and wick of *Artha,* and ghee of *Kama,* words of perfection, the flame, and the short metres the lamp-stand. Its brevity, not bordering on unintelligibility or ambiguity as do most of the sutras in Sanscrit, its perfection of expression and style, its deepness are all matters taken up for praise by these learned Collegians. And what is more, the poet Kalladar brings out in his verse its most prominent character, its universality. People wrangle about this or that being the truth, and they range themselves into various schools, but all are agreed about the truth of the words uttered by Tiruvalluvar. And since his time, all religionists, Buddhists and Jains, Saivas and Vaishnavas have all claimed him as their own. And we need not enquire wherefrom he derived his truths. It is enough to acknowledge that it is perfection of Truth, if one can say so, a Perfect Ethical and Religious Code, a perfection of art and thought. Indeed, a close study of the work will bring out its perfect scientific basis, and each part, and each chapter, and each verse is placed one after the other in a perfect chain of logical arrangement and argument. And may we hope that some ardent student of the Kural will work out from it a perfect theory of ethics, both private and international.

One more remark, and this will introduce us to the chapter of the book we have taken up for translation and elucidation. It is usually remarked following the main divisions of the book into Dharma, Artha and Kama அறம், பொருள், இன்பம், that the author has left out the discussion of the last Purushartha or Moksha, வீடு, on the ground that religion is a matter which will give room for difference and dispute. But is it true that there are no universal truths of religion and did our author leave them unsaid? His own contemporaries did not understand him as doing so but have stated in their encomiums that he has explained all the four Purushartams and that he has shown the path to Moksha. And the Rev. Dr. Pope in his short paper on the Ethics of Kural holds that Tiruvalluvar bases his ethics on the grand truths of Thripadartha, Pathi, Pasu and Pasa. In fact his creed is not a godless creed like that of the Jains or Buddhists. In this respect, there is disparity between the Naladi and this work. Our author's God is the first Cause and Lord 'ஆதிபகவன்,' He is 'Intelligent,' வாலறிவன்; He resides in the heart of his creatures-'மலர்மிசையேகினான்,' He is Immaculate, untainted by likes and dislikes, வேண்டுதல் வேண்டாமையிலான்,' He is the 'Lord of Lords' and 'king of kings' 'இறைவன்,' He is 'incomparable': 'தனக்குவமையில்லாதான்,' He is the source of all Dharma and Beneficent. 'அறவாழி அந்தணன்.' He has eight attributes. எண்குணத்தான் (i.e. self-dependent or self-possesed, the Pure, Self-Luminous, the All-Knowing, the Ever-Free, the Beneficent, the Infinitely Powerful, and Infinitely Blissful. Parimèlalagar rejects all other interpretations of எண்குணம்) and the Eternal Truth மெய்ப்பொருள் and the Perfect and good Being, 'செம்பொருள்.'* No amount of learning is of any good unless a man believes in the existence of God and worships His feet in all love and truth. And without such knowledge and such conduct, the mere attaining of ethical perfection is of no use ("ஐயுணர்வெய்தி" &c.) The true way to get rid of our bonds is to reach the feet of the Ever-Free. And these bonds are not mere myths but they are caused by our own ignorance, Avidya, Ahankara or Anava which is eternal, *Anadi.* And then, the chain

* Pandit Savariroyan derives 'Sivam' from 'செம்' and our Saint uses செம்பொருள் very frequently.

of causation following karma into endless births and suffering is worked out, and the means or Sadana required to get freed from these bonds are fully shown, and of all the means, the greatest Sadana is to reach Him who is past all thought and speech and unless this is done, it is useless to hope to get our cares destroyed. And as all these principles are fully explained in the chapter 36 on 'மெய்யுணர்தல்' 'How to perceive truth,' we have translated the same below, adopting almost the language of Dr. G. U. Pope, together with the famous commentary of Parimelalagar, with some running notes, to show how far this is embodied in the Advaita-Siddhanta. Of course the language of the Kural is the language of the Saivite writers of the past 2000 years; and no wonder, the truths expounded by all of them should be the same.

How to Perceive Truth?

That is we know the truth when we know the nature of Birth and Freedom (Moksha) and the causes thereof, free from error and doubt. This the Sanscritists call *Tatvagnana.* As this knowledge arises after desiring the desire of Him who has no desire, this chapter is placed in consequence after the chapter on 'துறவு,' 'Sannyasa.'

1. பொருளல்லவற்றைப் பொருளென் றுணரு
   மருளானா மாணாப் பிறப்பு.

The delusion whereby men deem that the truth
  which is not,
That is the cause of hapless birth.

Parimelalagar's Commentary.

This delusion consists in believing such books and doctrines which hold that there is no rebirth, no fruits of both kinds of Karma, and that there is no God and such like, to be the true books and doctrines. This delusive belief is same as when one mistakes one thing for another, a block for a man, shell for silver. மருள், delusion, மயக்கம், விபரீதம் உணர்வு, error, அவிச்சை, Avidya or ignorance are all synonymous words. As it is only sorrow that is reaped in all the four kinds of birth as Devas, men, animal and astrals, this couplet explains that birth is sorrowful and Avidya or error is its cause.

NOTE.

By altering only a single letter in the first line an 'அ,' 'a' into 'இ 'i,' (பொருளல்ல into பொருளில்ல) the meaning of the whole passage will be altered, and we will have a new system of philosophy directly opposed to our author's. Instead of it being then the truth, it will become the opposite of it. This is the same question which has arisen in interpreting the negative prefix in the word 'Advaita.' This 'a' or 'na' is interpreted in two ways either as meaning 'அல்ல' 'not' or 'இல்ல' 'no,' though the distinction in the English equivalents will not be very apparent. This is its 'அன்மைப்பொருள்' or 'இன்மைப் பொருள்.' Siddhantis, of course accept the former interpretation, and most followers of Sankara prefer the latter one. This latter view involves the negation of one of the two or may be both of the postulates in '*Advaita.*' Over this question, a huge war has raged and volumes have been written by the late Sri-la-Sri Somasundara Nayagar and his followers on one side, and the late Ratna Chettiar and of his ilk on the other side. Anyhow, Saint Tiruvalluvar's meaning is clear. He does not mean to repudiate anything as unreal or non-existent. To him, delusion or error consists in mistaking one existent thing as the shell, for another existent thing as silver. To him, to know the truth, is to understand the true nature of each one thing The question of reality or unreality does not come in. Only one must not mistake one thing for the other or doubt its nature. It will be sufficient requirement of the definition, if one understands the true nature of God and man and the world, and one need not believe any of these to be unreal. One of such truths is that birth is sorrowful. This can be proved to be true. But one's ignorance or delusion comes when he take this actual sorrow as happiness. You think that with this body, there is an end altogether when in fact there are future births. Believing that there is no future life and future birth, one does not believe that there can be a soul; and if there is one, he thinks the body itself is the soul and believing so, all his energies in this world are directed solely towards what would procure the greatest pleasure and gratification of his senses, and he does not care what means he adopts provided his passions are gratified. As it is, the whole foundation of morality will be undermined and one need have neither fear of men nor God. All this is the result of want of knowledge of the true nature of his body and himself, and this ignorance is the cause of his birth. This ignorance is a fact and to believe that this ignorance is itself unreal will be error or false knowledge. It is only when a man knows that he is ignorant, that he will learn and try to remove his ignorance. But can this ignorance be removed? Yes. If so, how? This question is answered in the next couplet.

இருணீங்கி யின்பம் பயக்கு மருணீங்கி
மாசறு காட்சி யவர்க்கு.

Darkness departs and rapture springs to men who see
The mystic vision pure from all delusion free.

Parimelalagar's Commentary.

இருள், darkness is hell. 'The mystic vision pure' is the supreme object of knowledge. By this couplet

is explained that by freedom is meant *Niratisayananda* and the Nimitta *Karana,* for this the Supreme Being.

NOTES.

Darkness and ignorance, Light and knowledge have at all times and in all climes been used synonymously and no two things are so analogous in nature as these two pairs of words. When will darkness vanish, ? When the sun rises. When will the sun rise ? After the night is past. When will ignorance cease ? When the source of all lights arises in his heart ? When will this be ? When he has attained to a well balanced mind (இருவினை ஒப்பு). The Pasatchayam and Pathignanam are distinct facts, though the first is not possible without the second. This couplet answers all those who say if the ignorance was eternally attachd to the soul, it cannot be removed, and even if it be removed what follows is only a blank and that no Divine Power is required to give one freedom. This couplet and verse 4 below which gives a most distinct reply to the Buddhist view will remove all doubts as to whether he is a Siddanti or a Buddhist or a Jain. But some of these truths even when known to a man, doubt often opposes him, environed by a host of dogmatists who each assert his own dogma is the only truth. In the next couplet it is stated that even this doubt is the cause of birth, and the means of getting rid of this doubt is also stated.

3. ஐயத்தினீங்கித் தெளிந்தார்க்கு வையகத்தின்
வானநணிய துடைத்து.

When doubts disperse and clearness is gained,
Nearer is heaven than earth to sage's soul.

Parimelalagar's Commentary.

Doubt (ஐயம்) is knowing a thing variously. That is doubting if there is or is not God and Karma and Rebirth and without definite belief in anything. This is the same as doubting a thing as water or a mirage, rope or a snake. As it is natural to every system to refute other doctrines and establish its own, the doubts arising from such a multitude of doctrines, those sages well practised in Yoga will remove, by their Svanubhuti or experience, and attain to real knowledge ; and hence they are called ஐயத்தின்நீங்கித் தெளிந்தார். As they reach higher and higher Yogic experience, their attachment to the world will grow less and less, hence, the author's statement that "heaven is nearer" etc. By this couplet is explained that doubtful knowledge is a cause of birth.

NOTES.

Yoga is a means and not an end. Till Yoga merges into knowledge, no real knowledge is gained. Even the highest Yoga is no good unless the final goal is reached from whence there is no return. The attainment of Yoga is really difficult, but this not all. One can subdue his passions and desires, and control his senses, but unless he has the "Vision pure," 'The only Truth,' then this attainment will be only for a first time, and the man will again be a prey to his senses. To meet this special Buddhist view that the attainment of mere extinction of all desires is Nirvana and that there is no such thing as Brahma-Nirvana, is the special object of the next couplet.

4. ஐயுணர்வெய்தியக் கண்ணும் பயமின்றே
மெய்யுணர் வில்லா தவர்க்கு.

Five-fold perception gained, what benefit accrue
To them whose spirit lacks perception of the true.

Commentary.

Five-fold perception is the Manas. By 'gained' is meant, the controlling of the manas and concentrating of it in *Darana.* As training of this alone is not sufficient, the author says there is no benefit, and he brings out by the 'உம்,' how difficult a feat even this attainment of *Darana* is. By these two couplets, the greatness of Pathignana is explained by pointing out that without this attainment, no Moksha is possible. (And the nature of this Pathignana is the subject of the next couplet).

5. எப்பொருள் எத்தன்மைத்தாயினு மப்பொருள்
மெய்ப்பொருள் காண்ப தறிவு.

Whatever thing, of whatsoever kind it be,
'Tis wisdom's part in each the real thing to see.

Commentary.

That is, one must perceive the truth immanent in every thing, after getting rid of our ordinary notions of them. In the phrase "கோச்சேரமான் யானைக்கட் சேய்மாந்தரஞ்சொ லிரும்பொறை," the words may mean ordinarily the name of king Seraman of a particular description, but they may mean more particularly the Tatvas from earth to Purusha. When examined and rendered into their final causes, what finally remains is none of this cause and effect, but the Highest Truth and His knowledge is the true knowledge. By this couplet, is explained the nature of this true knowledge.

NOTE.

This is one of the most oft-quoted couplets of Kural, and is put to more general uses than what is intended here. One has not to go far to discover the Supreme Being and know Him. He is in everything ; but one must lose light of the apparent to gain the real. God is in the earth but the earth is not God ; God is in water but water is not God, and so through every Tatva, and lastly, God is in the soul, but the soul is not God. When one has so learned

to discriminate and distinguish, then only will he attain to *Pathignanam*. In the next three couplets, the Sadana required for attaining this *Pathignanam* is given. And the first requisite is hearing or learning.

6. கற்றீண்டு மெய்ப்பொருள் கண்டார் தலைப்படுவர்
மற்றீண்டு வாரா நெறி.

Who learn and here the knowledge of the true obtain,
Shall find the path that cometh not again.

Commentary.

By 'learn,' the author means learning from every body and at all times. By 'here,' the author brings out the greatness of human birth wherefrom alone one can attain Moksha.

"The path that cometh not again" is the path to Moksha. The means or Sadana for knowing The First cause, the cause of one's attaining Moksha are of three kinds: they are கேள்வி, Hearing or study, விமரிசம், Reflection, பாவனை Bavana or Realising. (In Sanscrit, *Sravana, Manana* and *Nidhidyasana*). This couplet explains *Sravana*.

NOTES.

Though the commentator's idea of what is to be learnt is very large, yet the correction conveyed in the following stanza of Naladyar is important.

கல்விகரையில கற்பவர்நாள்சில
மெல்லநினைக்கிற் பிணிபல—தெள்ளிதின்
ஆராய்ந்து அமைவுடைய கற்பவே நீரொழிய
பாலுண் குருகிற் றெரிந்து.

"In this matchless verse," says Dr. Pope, "not a syllable could be spared; while almost every word is common and easy, yet is the very fittest, and is used in its exact meaning. It is somewhat archaic;—has a fascinating air of mystery;—pleasantly exercises and amply rewards the student's ingenuity;—seems dark at first, but once lit up, sparkles for ever.

"This கரை—shore suggests a metaphor: 'learning is a shoreless—infinite—ocean.'

"Then comes the simple antithesis, 'the learner's days are few.' In Tamil the use of the same root twice (in கல்வி and கற்பவர்) and again in the third line (கற்பவே) imports an added charm.

"Into these perfectly (to Tamil ears) harmonious lines is compressed a whole chapter:

'The *subject of study* (கல்வி with a plural verb) are infinitely numerous; but the learner's days are few; and if it be calmly thought out, men are liable to many diseases. [பிணி natural infirmities or "bonds" that enfeeble and restrict]. Youthful enthusiasm may lead men to anticipate great and varried triumphs; calm reflection teaches them their natural weakness. So, men should learn with discrimination (தெள்ளிது) examining closely (ஆராய்) things befitting (அமை suit, satisfy, gladden) them, with intelligence, (தெரிந்து) like that of the bird (the semi divine Hamca) that drinks only the milk and leaves the water, when these mingled are presented to it?"

7. ஓர்த்துள்ளமுள்ள துணரின் ஒருதலையாப்
பேர்த்துள்ள வேண்டா பிறப்பு.

The mind that knows with certitude what is (First-Cause) and ponders well
Its thoughts on birth again to other life need not to dwell.

Commentary.

This explains 'manana.'

8. பிறப்பென்னும் பேதமைநீங்கச் சிறப்பென்னும்
செம்பொருள் காண்ப தறிவு.

When the folly of desiring birth departs, the soul can view
The *exalted* Home of The Good Being, this is wisdom true.

Commentary.

Birth and ignorance, and Exalted Home and Truth are really related as effect and cause, they are given inversely in this couplet. Of the five faults, as ignorance is the cause of even the other faults, the author has stated this as *the* cause of birth. As Moksha is higher than all other things, it is spoken of as the 'exalted.' The First Cause is spoken of as the 'Good Being,' inasmuch as He is eternal without birth and death, as all other things are too significant to taint him by their contacts, and as he remains the same without change or taint at all time, though immanent in all things. Hence also He is spoken of above as the 'True Being' (மெய்ப்பொருள்) and the Existent (உள்ளது). The "viewing" is the soul losing its Mala and constantly realising or practising, (பாவித்தல் Bavana) so that it may become one with God (ஒற்றுமையுற). This *Bavana* is also called *Samadhi* or *Sukla Dhyana*. As it is commonly held by all schools of people that the soul when it leaves the body becomes that which it fancied at the time (அதனால் யாதொன்று பாவிக்கப்பட்டது அஃது அதுவாய்த்தோன்றுமாதலால்) (*i.e.*, is born assuming that body to which it yearned at the time of death), and so, too, as it is necessary for people who aspire after Moksha to contemplate in the Transcendent Being so that their thoughts on birth may cease, there is no better means than this Sadana for practice beforehand always. Thus *Bavana* is explained in this couplet.

NOTE.

The commentator proves his thesis by taking the common form of belief held by all people. Every one believes that the form he sees, the object he is after, the idea which possesses him at the moment of one's death will give him a similar form at the future birth and stories are current about a rishi who was fondling a deer being born a deer etc. But these do not know on what principle this is based; and except in the Siddhanta works this principle is nowhere expounded. The principle involved regards the nature of the soul, which is stated briefly and tersely by St. Meikandan as 'அது அது ஆதல்' "that, that becomes" as 'சார்ந்ததன் வண்ணமாதல்' "that becomes that to which it is attached" by St. Arul Nanthi, which is paraphrased again by St. Thayumanavar as

> "யாதொன்று பற்றின் அதன் இயல்பாய்நின்று
> பந்தமறும் பளிங்கனைய சித்தநீ."

'Like the dirt-removed crystal which becomes of the nature of that to which it is attached.' St. Tiruvalluvar himself has clearly expressed this principle in Kural verses "பற்றுகபற்றற்றான் &c" of the last chapter, and second verse of this chapter and in the next verse (சார்புணர்ந்து &c) and verses 4, 5, 7 and 8 of the first chapter, wherein he shows that unless the soul leaves its clinging to one, it cannot cling to another from whence is deduced the principle (பற்றுக்கோடின்றி நில்லாமை) that the soul cannot have any independent existence or form unless it is clinging to one thing, (the world or body in Bandha) or the other (God in Moksha), and while so attached, it identifies itself so thoroughly that it is impossible to discover its separate personality. Hence it was that a Tyndal, an Huxley, a Bain with all their minute anatomical, biological and psychological analysis were not able to discover a mind in the body different from the body, though they could not feel that the result was not very satisfactory. The express language used by the commentator "அதனால் யாதொன்று பாவிக்கப் பட்டது அஃது அதுவாய்த்தோன்றும்" "பிறப்பிற்சேதுவாய் பாவனை செடுதற்பொருட்டு கேவலப்பொருளையே பாவித்தல் வேண்டும்" as will appear from the beautiful stanza we quote below from St. Arul Nanthi, will show to whom he is indebted for the explanation.

> "கண்டவிவையல்லேனானென்றகன்றுகாணக்
> கழிபரமுநானல்லேனெனக்கருதக்கசிந்த
> தொண்டினொடுமுளத்தவன்றானின்றகலப்பாலே
> சோகமெனப்பாவிக்கத்தோன்றுவன்வேறின்றி
> விண்டகலும்மலங்களெல்லாம்கருடத்தியானத்தின்
> விடமழியுமதுபோலவிமலதையுமடையும்
> பண்டைமறைகளுமதுநானானேனென்று
> பாவிக்கச்சொல்லுவதிப்பாவத்தைக்காணே"

The word பாவனை (Bavana) is important. Bavana, Sadana, Dhyana, Yoga are all more or less synonymous terms. It means practice by symbolic meditation or realization. You fancy fixedly you are one with that and you become that. And this is the principle which underlies all the *Mahavakyas* 'Tatvamasi' &c. For fuller treatment,

See Sivagnanabotham; and Siddanta Deepika. Vol. II, the article 'mind and Body.'

9. சார்புணர்ந்து சார்புகெடவொழுகின் மற்றழித்துச்
சார்தரா சார்தருநோய்.

> The true support who knows—rejects support he
> sought before
> Sorrow that clings shall cease and cling to him no
> more.

Commentary.

'ஒழுக்கம்' 'conduct or practice' here means practice of Yoga. This Yoga is of 8 kinds: Yama, Niyama, Asana, Pranâyâma Pratiyakara, Dharana, Dhyana, and Samadhi. Their explanations are too long to be given here. See them in the books on Yoya. 'The sorrows that cling to us' are the fruits of Karma which have yet to be experienced, which are the result of infinite Karma performed in births dating from eternity, and which give rise to fruits already eaten in past births and in the present birth. "Shall cease and cling no more," as they will vanish before Yoga and Gnana like darkness before Light. This Jains call 'உவர்ப்பு.' As even Good Karma is the seed of birth, it is called a 'disease.' The author holds that births will cease when the supreme is perceived by the above-mentioned three means. When the births cease, what can all the ills do, as they cannot cling to these gnanis well practised in Yoga, and there being no support, they will die. This is the purport of the stanza.

NOTE.

The word 'சார்பு' in this verse and 'பற்று' in the previous chapter mean a *support* or *hold*. The soul has two such supports, one in Bandha and one in Moksha and without such supports it cannot stand. This may be compared to a piece of iron held between two magnetic poles one positive, and one negative, or better still to a fruit growing on a tree. The fruit is held up by the tree so long and so long only as it is raw and immature (undeveloped) but so soon as it is ripe it reaches the ground (Force of gravity) fruit as such must be united to the tree or the ground. What happens is, as the fruit grows riper and riper, the sap of the tree does not rise up to the twig and the twig dies, and it falls off. So too as man rises higher, and his desire of the world decreases, and the bonds are sundered, he drops into the Feet of the Lord. பாசங்கழன் றும்பசுவுக்கிடம்பதியாம்." The author of திருக்களிற்றுப்

படியார் explains 'சார்புணர்வு' as Dhyana, and 'சார்புகெட ஒழுக்கம்' as Samadhi, the highest Gnana Yoga practices. In the next verse this Pasatchaya is further explained.

10. காமம் வெகுளி மயக்கமிவை மூன்ற
ஞமங்கெடக் கெடுநோய்.

Commentary.

The eternal Ignorance, *avidya*, the consequent *achankara*, the feeling of 'I' and 'mine,' the hankering which desires this or that, the excellent desire of this or that object, and dislike or hate arising fron unsatisfied desire, these five faults are enumerated by Sanskritists. The author euumerates only three, as 'Ahankara' can be brought under 'Avidya' and 'hankering' can be comprised under 'Desire.' As these faults are burnt up before Gnana Yoga practices, like cotton before a wildfire, so the author speaks of the disappearance of the very names of these three faults. As those who do not commit these faults, will not commit good or bad Karma caused by them, the author states accordingly in this verse that they suffer no pain therefrom. As a result of the attainment of True Knowledge, the ills of past births and of future births are destroyed, and thus these two verses find a place in this chapter. We learn from this also, that what remains to those who have perceived the truth is the present body and ills attaching thereto.

NOTE.

And the next chapter discusses the means of even getting rid of this bare bodily infirmity and of guarding against what is called *Vasana Mala*.

THE

LIGHT OF TRUTH

OR

Siddhanta Deepika.

MADRAS, JUNE AND JULY 1901.

OURSELVES.

It must be a sincere source of pleasure to our readers that we have been able to complete the fourth year, and to begin a new year of usefulness and activity; especially when they remember against what great odds we have been struggling to carry on this magazine. Of course, it has been a labour of love with us and with the few devoted friends who have stood by us, to whom our best thanks are due. Still the difficulties of what our people call இடம், பொருள், ஏவல், "Place, Money and Men" could not be minimised. Besides, our people have not yet fully learnt to appreciate journals devoted to particular subjects of study, of which there are hundreds in Great Britain and other parts of Europe. And our cause of Tamil is almost a forlorn hope. As the distinguished veteran scholar said from his bitter experience "study of Tamil is the direct road to poverty." Time, was when the kings of the Chera, the Chola and the Pandya, vied with one another to do honor to their poets and thus honor themselves. Time was when even their tributory princes such as *Pari* and other *Vallals* had given their all for a mere poetic song. Time was when even private individuals were so drunk with the beauty of Tamil that they rose from the dead and honoured their devoted poets. Time was when even foreign potentates endowed *Matams* and other schools of learning in the Tamil land. Time was when every village school-master was a poet, and every 'school-boy' almost 'lisped in numbers.' But, alas, all this has changed now. The Government of the country is so apathetic that it would not grant even a small sum of money for the search of old Manuscripts although the late revered curator of the Government Oriental Manuscripts Library, Prof. M. Seshagiri Sastrial, almost begged of them to do so. The few lingering Rajahs who may be said to hold some independent sway are too anglicised to care for their own Vernaculars. Nearly all the Zemindars of

the Tamil country are paupers or much worse. About the *Matams,* one must have a pen dipped in gall and wormwood to write about them. It will nauseate one's tongue to speak about them, one's ears to hear about them. The editor of the Tamil monthly 'Arivu Vilakkam' அறிவு விளக்கம், in dealing with the subject of 'Mutts and the Matadipathies,' quaintly quotes the different meanings of "Matam," as *chuttrum, ignorance,* or *habitation of Munis or sages* ; and he defines what a Muni is, and contrasts the existing state of things, which are too well-known to every body to require any detailed description. These *Matams* are past mending, and public spirit is at too low an ebb to do aught in the matter; but no extraneous help is necessary to bring about their downfall. They are themselves hastening to it with eyes wide-open, and it will not be long before they break their necks on the rock of sin and stupidity.

When we started our concern, we had hoped against hope, in spite of sage advices and remonstrances. And we are glad to think now, standing on the threshold of the fifth year of our existence, that our labours have not been altogether in vain. We have roused some visible interest for the Tamil Literature and Philosophy among our own people and amongst the *literati* of other countries, and we can even plume ourselves without any charge of immodesty upon having extorted such praise and appreciation as the following from the Nestor of Oriental Learning who has recently passed to the Unseen. Says the late Prof. Max Muller in his monumentalwork, "The Six Systems of Philosophy."

"Nor should their labour be restricted to Sanskrit texts. In the South of India, there exists a philosophical literature which, though it may show clear traces of Sanskrit influence, contains also *original indigenous elements of great beauty and of great importance* for historical purposes. Unfortunately, few scholars only have taken up, as yet, the study of the Dravidian languages and literature, but young students who complain that that there is nothing left to do in Sanskrit literature, would I believe find their labours amply rewarded in that field.

"But such journals as......*The Light of Truth*...... have been doing most valuable service. What we want are *texts and translations*, and any information that can throw light on the chronology of Indian Philosophy."

But be it remembered also that not the slightest attempt was made to canvass his opinion, and we were not known to the Professor by not so much as even correspondence. The recognition thus secured is very valuable in consequence, and all the more so when we remember that persons like the Rev. G. M. Cobban and others had failed to extort it from such scholars, though they pressed the claims of Tamil Literature and Philosophy on their attention. The Professor rightly places high value on Translations and Texts, a notable feature of our Journal from the very beginning, unlike our contempories, we devote half our space for translations alone. *The one thousand and two hundred page* of translations which we have published in the last Four Volumes is clearly solid work which ought to speak a good deal for ourselves. If separately reprinted, they will make up as much as four volumes of "The Sacred Books of the east," and all these and as much more we have been offering at the nominal cost of Rs. 4 per volume. In spite of such work, it would be incredible if it was not painfully true, that among 15 millions of Tamil-speaking people an only Journal devoted to their special cause should languish for want of support. It does not certainly redound to their past greatness or to their present intelligence and patriotism. Increased support would mean greater ardour in the conductors to carry on their purely gratuitous work, greater activity on the part of the contributors to enrich the journal with their articles, and greater usefulness to the old Tamil philosophic classics which are being unearthed one after another. We launch out once more, though late, and we fervently hope we shall not be disappointed in winning the support of the public in future.

We are glad to state that we have made effective arrangements for the management of the magazine on more stable lines which will not fail to meet with the full satisfaction of our subscribers. We conclude finally with a fervent prayer addressed to the Source of All Truth, Light and Bliss, the Support of All, The Inspector of all deeds, the *Nishkala, Nirmala* and *Nirguna Sivam,* to bless us with light and strength. Amen !

PROF. JULIEN VINSON
AND
THE TAMIL LITERATURE.

Prof. Julien Vinson occupies an honoured place in the literary circles of France, and he is the Editor of the *Revue de Linguistique et de Philologie Comparée*, and also the Professor of Tamil and Hindustanee Languages at the Government school for Oriental Languages in Paris. Like his elder contemporary in Oxford, he was a resident in Southern India for sometime, and had learned to appreciate first-hand the Tamil people and their language. We could easily see from his communications to us in Tamil, both in prose and verse, that he is altogether a master in the use of the Tamil language and also an acute and critical scholar. He has favoured us with his two volumes of the Legends of Buddhists and Jainas from Tamil and his manual of the Hindustani Language; and in the former, he summarises the stories from *Manimekali, Silappadikaram* and *Chintamani* and adds a valuable working lexicon. A fuller review of it from the pen of M. Paul Regnaund, Professor of Sanskrit in the university of Lyons appears in the *Revue Linguistique* in April last. Our Professor is at present engaged in writing a Bibliography of the Tamil Language in which he wishes to notice all the existing grammatical works. Tamil scholars are invited to send him any rare works they may possess on the subject and he will be glad to receive any other also books from Tamil authors and publishers to his address, 58. Rue de l'a University, Paris, France.

Legends, Buddhist and Jain, being traditions from Tamil by Prof. Julien Vinson—Paris Maisonnauve, 1900, 2 Vol. pp. 504.

" From old India originates tales and fables; at least such collections as *Panchatantra, Hitopadesa, Kathasaritsagara* which have been preserved in Sanskrit literature and from which arose so many stories, now popular in western countries, and which appear as wholly original and genuine. From these come most of our classic apologues. But if they have come to us early through various ways which modern science has succeeded in discovering, they have of course spread themselves in India itself and are still living in many literatures which have arisen secondarily after the Sanskrit one. In the Tamil language, for example, one may read many curious Buddhist and Jain stories; of them Dr. Prof J. Vinson gives us an interesting resumé in the valuable collection entitled " Poets and tale-tellers of all countries," published (in French) by J. Maisonnauve, publisher in Paris.

" M. Vinson's two little books contain concise analysis and partial translations from the three Tamil great epics *Chintamani, Silappatigâram* and *Manimêgalai*; to these Mr. Vinson has affixed a short notice on the Buddhist religion and a Vocabulary of mythologic or Geographic Indian words.

"The romances, for they are truly romances, so summed up by Prof. J. Vinson cannot be explained to our readers without giving all particulars which make them interesting and valuable, one cannot deprive them of their local character and as the translation has already reduced and arranged them according to European taste and literary conveniences, it is better to read them in M. Vinson's book itself.

" From a scientific point of view, we must however observe that, if, as we think, the narrated tales have been created in India, it would be extremely interesting to determine what in them is derived from personal fancy and what from general tradition. Are they original legends or have they been worked after previous versions of older myths? For our part, we firmly believe that tradition has been the greatest factor in such legendary development, and, although the present tales are mostly Buddhistic, we think their origin must be searched in the Vedic hymns and in the *Brahmanas*. Here is the source of the whole Indian religious and literary activity."

(From the French of Prof. Paul Regnaud, sanskrit Prof. at the University of Lyons, in the Revue de Linguistique for April 1901, p. 188-190).

We hesitate however to subscribe to the learned Sanskrit Professor that every Indian fable and legend have their sources in the Vedas and the Brahmanas. Even such an ardent Sanskritist as the late Prof. Max-Müller was forced to admit that in the Tamil at least existed " original indigenous elements of great beauty and of great importance for historical purposes." And a Veteran Tamil scholar like the Rev. Dr. G. U. Pope, is clearly of opinion that Tamil possesses rare and original elements in religion and ethics and literature. Whatever may be said about the rest, the originality of the stories in *Silappadikaram, Manimekalai* and *Chintamani* cannot be denied. They have a distinct *locale*, and the writers were pure Tamilians and were almost contemporaneous with the date of the stories they are relating. The heroine of the first story is now worshipped only in the extreme south of the Peninsula and in Ceylon. And these works hold the highest rank in the classical literature of Southern India. For chasteness of expression, elevation of thought, and simple beauty of imagery and extreme pathos, these works are unrivalled. And Prof. Vinson has done a great service to the Tamil Language by bringing these treasures to the notice of the European *savants*.

THE SVETASVATARA UPANISHAD.

II

Before we enter into the discussion of the philosophic import of this Upanishad, we have to note the great difficulty felt nearly by all European scholars who are brought up solely in the school of Sankara in interpreting this Upanishad, a difficulty which has equally been felt with regard to the Philosophy of the Gita. Different scholars have taken it as expounding variously *Sankhya and Yoga, Bhakti and Vedanta, Dualism and non-Dualism*; and Professor Max Muller agrees with Mr. Gough in taking it as fully expounding the Indian school of Vedanta or Idealism. Professors Garbe and Macdonnell characterise the philosophy as ECLECTIC. Says the latter, (p. 405, History of Sanskrit Literature): "Of the *eclectic* movement combining Sankhya, Yoga and Vedanta doctrines, the oldest literary representative is the *Svetaswatara upanishad.* More famous is the Bhagavad Gita.

If ever there was such an eclectic school, have these scholars paused to enquire who their modern representatives are? Or is it that there are no such representatives to-day? The real fact is that this was the only true Philosophic creed of the majority of the people, and this philosophy has subsisted untarnished during the last 3000 years or more. During the Upanishad period, the schools whose distinct existence can be distinctly marked are the *Lokayata or Nastika, Kapila's Sankhya, Mimamsa of Jaimini, Nyaya and Vaiseshika and Yoga.* The first three were Atheistical and the latter Theistic And of course all these were professed Hindus* and none would have deviated from the rituals and practices prescribed for the Hindu, though academically speaking, he would have held to this or that view of philosophy. And this inconsistency is what strikes a foreigner even now in the character of the modern Hindu. Mrs. Besant aptly describes this as "the Hindu's principle of rigidity of conduct and freedom of thought." All these schools were based on a certain *number* of *tattvas* or categories. The *Nastika* postulated four and only four *tattvas*, namely, earth, air, fire and water and would not even believe in *Akas* or ether. Kapila increased the *number* of categories he believed in, to 19 which he grouped under *Purusha* and *Prvdana.* The *Mimamsaka* believed practically in nothing more, though he laid stress on the authority and eternality of the Vedas. The next three theistic schools believed in 24 or 25 tatvas which they grouped under *Purusha Pradhana* and *Ishvara* or God. As all these schools based their theoretical philosophy on a certain *number* of *tattvas*,* *Sankhya*, the theoretic Philosophy, came to be called *Sankhya* as distinguished from the practical Religion andcodeofMorality.And duringtheUpanishad period and even in the times of the Mahabharata the word had not lost its general significatnce. And it will be noticed when ascertaining what these various categories are, that, with the exception of the Nastika, all the other five schools believed in almost the same things, though the enumerations were various, except as regards the postulating of God. And even in this idea of God, there was practically very little difference between Kapila and Patanjali. To both of them, the freed *Purusha* was equal to *Ishwara*, only Kapila believed that no Ishwara was necessary for the origination and sustenance, &c, of the worlds; but that according to Patanjali there existed an eternally freed Being who created these worlds and resolved them again into their original components.And in the Upanishad period, the Yoga school was the dominant cult and these Upanishads including the *Svetasvatara* and *Kaivalya, &c.*, were all books of the yoga school. And the theoretical or argumentative part of the philosophy or creed was called by the name of Sankhya and the practical part, Yoga. As this yoga postulated the highest end achieved by a study of the Vedas, which were set forth in these Upanishads, it was also coming slowly to be called *Vedanta.* That the word *Upanishad* was actually used as a synonym for yoga, we have an example in Chandog, (1-1-10.) "The sacrifice which a man performs with knowledge, faith, and the *Upanishad* is more powerful." 'Knowledge' or *gnan* here meant the knowledge of the categories and their relation, which according to Kapila was alone sufficient to bring about man's freedom. This, the *Vedanta* held to be insufficient unless it was accompanied by earnestness and love and by the contemplation of a Supreme Being. This contemplation

* The Majority of every people and nation are virtually atheistic and materialistic, though professing a belief in God and conforming to the usages of society.

* Tirumular, a Tamil Saint of about the first century A. C. thus distinguishes the schools existing in his time. "The 96 tatvas or categories are common to all. 36 categories are special to the Saivas. 28 are the categories of the Vedanti, 24 categories belong to Vaishnavas. 26 categories are those of the Mayavadi." The particular thing to be noted here is the distinction drawn between Vedanti and Mayavadi.

brought the thinker *nearer* and *nearer* to the *object* of his thoughts, till all distinctions of object and subject were thoroughly merged (distinction of I and Mine) and the *union* or *one-ness* was reached and all banda or *pasa* vanished. This is the root-idea inboth words 'Upanishad' and 'Yoga.' *Yoga* means union, *union of two things* held apart and brought together, when *the bonds or fetters which separated fell off or perished.* And Upanishad is also derived from *Upa* near, *ni* quite, *sad* to perish. Here also the *nearing of two things,* and the *perishing of something is clearly meant.* Of course, the two things brought together are the Soul and God, and the perishable thing is certainly the *Pasa*; and the Soul when bound by *Pasa* is called *Pasu* accordingly.

This was the condition of the Philosophic thought down to the days of the Mahabharat, and we hold this was anterior to the rise of Bnddhism and continued for some centuries after Gautama Buddha and till the time of Badarayana. It was during this time that the philosophy of India spread into and permeated the thought of Europe, and Professor Garbe has lucidly proved in his short History of "The Philosophy of Ancient India," that the influence received by the Greeks down to the neo-Piatonic school was almost Sankhyan in its character. It was during this time again, that the blending of the Aryan and Tamilian in art and civilization and Philosophy took place (and we could not here consider how much was common to both, and how much each gained from the other). We have an exactly parallel word in Tamil to the word 'Sankhya' and this word is எண் (en) which means both 'number' and 'to think,' and both *Auvayar* and *Tiruvalluvar* use the word to mean *logic* amd *metaphysics*: the primary science, on which all thought was built, being mathematics or the science of number. A systematic aud historical study of the Tamil works will make good our position; and even to-day the most dominant cult in the Tamil is the Sankhya and Yoga as represented in the Upanishads or Vedanta. This system must have been thoroughly established in the Tamil language and literature before the time of Christ and before Badarayana's composition of the *Sariraka Sutras.* So much so, when Badarayana's system came into vogue in Southern India, it was recognized as a distinct school. As Badarayana professed expressly to interpret the Upanishad or Vedanta texts, his school of Philosophy was stereotyped by the phrase '*Vedanta*' and by collecting all the texts in Tamil down even to the time of Tayumanavar (16th century) containing references to *Vedanta,* we could prove what the special view of Badarayana was. This will also show that the exposition of Badarayana contained in the earliest Bhashya or commentary we possess in Sanskrit, namely, that of Srikanta, which was later on adopted almost bodily by Ramanuja, was the true view of Badarayana. This view we may sum up in Dr. Thibaut's own words:—"If, now, I am shortly to sum up the results of the preceding enquiry as to the teaching of the Sutras, I must give it as my opinion that they do not set forth the distinction of a higher and lower knowledge of Brahman; that they do not acknowledge the distinction of Brahman and Iswara in Sankara's sense; that they do not hold the doctrine of the unreality of the world; and that they do not with Sankara proclaim the absolute identity of the individual and the highest self." (*loe.cit.* Introduction to the Vedanta Sutras).

And he proves also that this was consistent with the teachings of the Upanishads themselves.

What gave it its special mark, however, is the peculiar relation which Badarayana postulated between God and the world, the product of *Maya* or *Prakriti.* Though he held on to the distinction of the supreme and the Human Spirit, he stoutly fought against the old Sankhyan view (comprising nearly all the six schools we enumerated above) that Matter was an independent entity from spirit, though like Leibnitz he never denied its reality. He held God was both the efficient and material cause of the Universe. This doctrine received accordingly its name of *Parinama Vada or Nimittopadanakarana Vada* while the Theistic Sankhyan systems stoutly maintained that God was only the efficient cause, though He was immament in All Nature. As there was nothing inherently vicious and destructive to all true religion and morality in this system of Badarayana, the Tamil Philosophers welcomed this view also and declared they did not see much difference in the two views and ends postulated by both the old and new school. And both Srikanta Saint Tirumular and expressly make this declaration.

But there was one other view which was gaining ground ever since the days of Gautama Buddha and which was connected with the peculiar theory of *Maya* or illusion. Buddha declared that all existence was

momentary, that there was no world, no mind, no soul and no God, and that what really existed were the *Skandhas*, and when this truth was perceived, all desire and birth and suffering would cease and then there would be cessation of all existence, *Nirvana*. And the Buddhists were accordingly called *Mayavadis*. But as the Buddhist theory destroyed the very core of the Indian national beliefs. and as it also afforded no stable ground for a national existence based on morality and religion, this was pronounced heterodox, but the seeds sown by him were not in vain, and a Hindu school of Mayavada slowly raised its head on the dying embers of this old effete philosophy. And its greatest exponent was Sankara. This Hindu school of Mayavada was in existence for several centuries before Sankara, but this was later than the time of St. Manicka Vachaka and earliar than Tirumular though both of them were anterior to Sankara. Sankara's system is referred to as *Mayavada* in all the other Hindu prominent schools prevalent since the days of Sankara, and though South Indian followers of Sankara seem to entertain some prejudiee against the word, owing to the abuse made of it by their opponents, followers of Sankara in the North even to-day call it the *Mayavada*. And in some of its *extreme forms*, it was also called "*Prachchanna Bauddham*." The great learning and the towering intellect, accompanied by the austere life led by Sankara, created a great following among the Brahmans of the Saiva faith, and it made great strides in the time of his illustrious follower Sayana or Vidyaranya who combined in himself both temporal and spiritual power. And the first interpreters of Hinduism happening to be mostly Brahmans of this persuasion, during the century when Sanskrit oriental scholarship came into being, this view of Hindu Philosophy has gained most currency among European scholars. But there were not wanting scholars in the past like Colebrook and Wilson, and like Col. Jacob, Prof. Kunte, and Dr. Thibaut in the present generation, who hold that *Mayavada* is not the real and true exposition of the Veda or the Vedanta. Prof. Max Muller than whom a more learned or earnest student of Indian Philosophy never existed, though he held very stoutly to the other view, slowly gave in, and has accepted Dr. Thibaut's conclusions as correct. We may add that Professor Macdonnell reiterates the old view, and Prof. Deussen is the greatest adherent of Sankara at the present day.

There is one other great factor in the growth of Indian Religion and Philosophy which we have taken no note of, all this time; and which receives no notice at all in the hands of European scholars. And this is the bearing of the *Agamas or Tantras*. Such a well informed person as Swami Vivekananda has declared, "as to their influence, apart from the Srouta and Smarta rituals, all other forms of ritual observed from the Himalayas to the Comorin have been taken from the Tantras, and they direct the worship of the Saktas, Saivas and Vaishnavas and all others alike." But who were the authors of these works and when did they come into vogue, and what great power had they to monopolize the Religion of the whole of India? The same Swami observes. "The Tantras, as we have said, represent the Vedic rituals in a modified form, and before any one jumps into the most absurd conclusions about them, I will advise him to read the *Tantras* in connection with the *Brâhmanas*, especially of the *Adhwarya* portion. And most of the *Mantras* used in the *Tantras* will be found taken *verbatim* from these *Brâhmanas*." But it could be noted at the same time, that whereas the *Brâhmanas* direct the use of these mantras in connection with the *yagnas* or sacrifices, these Tantras direct their use in connection with the worship of some diety or an other. And the object of Vedic sacrifices being well known to be only the first three *Purusharthas*, by the worship of the various Powers of Nature, the object of Tantric or Agamic worship was the attainment of the fourth *Purusharta* or *Moksha*. By the time we get into the Upanishad period, we could see how a new and spiritual interpretation was put upon the old Vedic sacrifices, and the uselessness of sacrifice as an end in itself was strongly declared. Says M. Barth: "Sacrifice is only an act of preparation. It is the best of acts, but it is an act and its fruit consequently perishable. Accordingly although whole sections of these treatises (Upanishads) are taken up exclusively with speculations on the rites, what they teach may be summed up in the words of Mundaka Upanishad. 'Know the Atman only and away with every thing else; it alone is the bridge to immortality."' The Veda itself and the whole circle of sacred science are quite as sweepingly consigned to the second place. The Veda is not the true Brahman; it is only its reflection; and the science of this imperfect Brahman, this *Sabda Brahman* or Brahman in words is only a science of a lower order. The true science is that which has the true Brahman, the *Parabrahman* for its subject."

As the story in the Kena Upanishap will show, the most powerful of the Rig Veda deities, Indra, and Agni and Vayu and Varuna were also relegated to a secondary place; and the worship of the only One, without a second, the consort of Uma, Haimavati, was commenced. The Kena Upanishad story is repeated in the Puranas, the Supreme Brahman is mentioned there as Siva and Rudra. And the story of Rudra destroying Dakshas's sacrifice, and disgracing the Gods who took part in the sacrifice with the sequel of His consort, named then *Dâkshayani* (the fruit or spirit of sacrifice) becoming reborn as Uma, (wisdom or Brahmagnan) Haimavati, would seem to go before the story in the Kena Upanishad. The story of the desecration of the sacrifice of the Rishis of Darukavana by Siva and Vishnu would point to the same moral. So that, by this time, the backbone of the old unmeaning Vedic sacrifices petrified in the Godless school of Mimamsa was really broken; and it was here that the Agamas stepped in and used the same old Mantras again, but with a new force and significance deleting whatever was unmeaning, and preserving only what was useful. It substituted also new symbols though preserving the old names. And from this time, therefore, Modern Hinduism and Hindu system of worship may be said to have commenced. But for these beginnings we have to go far behind the days of the Mahabharata and the Puranas, for the Agama doctrines and rituals are fully bound up with these.

A clear advance in the use of symbols was also made, at the same time effectually preserving the distinction between symbols and truth, by the use of proper words. The Sabda Brahman or the Pranava was only a symbol and not the truth, as fancied by the Mimamsakas, and it was called a mark or Linga. And the figured mark of the Pranava, (*Linga* is merely the Pranava as figured to the eye) the Linga became the universal symbol of God and object of worship, as the *Pranava* in mantra or sound form was before. In the new system of worship, the Temples that were built were more on the models of the old yagna-sâla; and the yûpa stambha (Dhwaja stambha) and Balipîtha, Pasu (Basava or Nandi) and the Gods in their various places were also retained; and a Brahmotsava supplanted virtually the old sacrifice.* In the field of philosophy, it did as much to systematise and build up into a whole what was hitherto in scattered form and it did greater service in drawing out more fully the omni-penetrativeness and transcendency of God over all else, over both *Chetana* and *Achetana Prapancha*, the world of souls and the world of matter. The Postulate of God's supreme *Transcendency* is the special effort of the Agama Philosophy to make out, and as this was the Highest End and Truth, it was called Siddhanta *Par excellence* as distinguished from the Vedanta which led up the aspirant only to certain spiritual stages. It divided all philosophy and religion into four paths or Margas, called respectively Chariya, Kriya, Yoga and Gnana; and these were otherwise called Dasa Marga, Satputra Marga, Saha Marga and San Marga. In the exposition of these paths, it opened out a thoroughly reasoned system of theoretic Philosophy, neither contradicting our experience, nor causing violence to the most cherished of our sentiments, both moral and religious; a system of thought which was progressive and built on an adamantine basis, step by step leading to higher knowledge; a system* which by preserving and pointing out the essential difference of God, Soul and Matter, established a true relation between them; which led to the highest monistic knowledge, a system which was at once dualism and non-dualism, Dvaita and Advaita; a system which appealed alike to the Peasant and the Philosopher. Its system of practical Religion, calculated to secure the Highest End and Bliss, was also progressive commencing from the simplest rituals in the adoration of God to the highest Yoga, adapted to the means and capacity of the lowest and the highest of human beings. Readers of Swami Vivekananda's lectures would have noted how these four paths are

* In commencing and going through a Brahmotsava, the priests observe technically almost the same rituals as in commencing and going through a great sacrifice. There is a Yagna Sâla in every Saiva Temple in which the Fire is started by the *Dikshita* and the Dhwaja Arohana is made by running up a flag with the figure of a bull (Pasu or Basava) on the Yupastambha and tying Kusa grass to the Post. The Pasu and the Kusa grass standing merely for the soul or jiva that was bound and offered in sacrifice. After Avarohana, the soul or Pasu becomes freed and is no more called Pasu, but is called God or Nandi—the blissful. It will require more space for us to draw out here the parallel between the Yagna Sala and a Hindu Temple.

* Cf. Garbe, *The Philosophy of Ancient India*. p. 30. "As for those who feel inclined to look down slightingly from a monistic point of view upon a dualistic conception of the world, the words of E. Roer in the Introduction of the Bhashaparichcheda (p. XVI) may be quoted: "Though a higher development of "philosophy may destroy the distinctions between soul and matter, "that is, may recognise matter or what is perceived as matter, as "the same with the soul (as for instance, Leibnitz did), it is "nevertheless certain that no true knowledge of the soul is possible "without first drawing a most decided line of demarcation between "the phenomena of matter and of the soul." This sharp line of demarcation between the two domains was first drawn by Kapila. The knowledge of the difference between body and soul is one condition, and it is also an indispensable condition, of arriving at a true monism. Every view of the world which confounds this difference can supply at best a one-sided henism, be it a spiritualism or an equally one-sided materialism."

essential to any system of thought or Religion which claims to be universal; and it is the peculiar boast of the Agma or Tantra that it was the first to systematise this fourfold teaching. And it is in modern Saivism and in the Siddanta Philosophy, this fourfold aspect of Religion and Philosophy is wholly and fully preserved. Saivasm is a ritual marga, a Bhakti marga, a yoga marga, a gnana marga. And need we wonder that the Siddhanta Philosophy of to-day is as much a puzzle to outsiders, as the Philosophy of our Upanishad and the Gita? And the Siddhanti's definition of *Advaita* as 'neither one nor two nor neither' will bring out the puzzle more prominently. It is a system of dualism, it is also a system of non-dualism, but it differs from the other schools of dualism and non-dualism. What was upheld in the Siddhanta as mere paths or marga, or *Sadhana* or means to reach the Highest End, had come to be each and individually mistaken for the End itself; what was upheld as the mere symbol of the Highest Truth had come to be mistaken for the Truth itself. What was declared as unprovable, indescribable, unknowable and unenjoyable as long as man was in the condition of bondage was held by these sectaries as proved and seen. What was the purest and most transcendent monotheism degenerated into a most crude Anthropomorphism and blatant Pantheism.

Saivaism is not anthropomorphic, but symbolic. How can it be otherwise, when it draws such minute distinction between God and Soul and Matter? And a system of symbolism is quite consistent with the Highest Transcendental Religion and Philosophy; in fact, all our real knowledge is more truly symbolic than otherwise. In the view of the Siddhanti, the Upanishads, though they deal with all the four paths, are especially the text books of the Yogapada or Sahamarga, where certain Bhavanas or Vidyas calculated to create and bring about the Highest Nirvana and Union, and Freedom from Pasa, are more fully explained and illustrated.

The above cursory view of the past history of the Indian philosophy will clear the ground a good deal for our proper understanding of our particular Upanishad in question.

(*To be continued.*)

J. M. NALLASWAMI PILLAI.

PUNDIT *VERSUS* COMMONSENSE.

Commonsense:—Can you give a clear definition of Jivatma?

Pundit:—Jivatma is Paramatma covered (*Ponthinadi*) by Avidya.

C. What is 'Avidya'?

P. Avidya is what is composed of Tamas and Rajas.

C. What are these?

P. These are the two out of the three Gunas constituting Prakriti. The 3rd is S'attva.

C. What is Sattva?

P. Suttva is Maya. All Sattva is all Maya. All Maya is all Sattva.

C. Has Jivatma any connection with Maya?

P. No. It is Mayátîta.

C. What does 'covered' (*Ponthinadi*) mean?

P. It means '*Avaranamainadi*,' what conceals or hides.

C. What does Avidya conceal then?

P. It conceals the *Satchidananda Svayam Prakasam.* (Everlasting Bliss and Self-luminous Light).

C. If this *Satchidananda Svayam Prakasam* can be concealed or veiled, can it be called *Svayam Prakasam*?

P. But this covering does not in any way diminish its lustre, its intelligence.

C. Then there is no harm or damage or Bandham by this veiling?

P. No.

C. Then Jivatma has no Bandham and no suffering?

P. Of course not.

C. Then there is no necessity to seek salvation, to desire Moksha?

P. No.

C. Then there is no necessity to practise *Sâdana chatushtayam*, for *Gurupadesam*, for *Achârya* or any such thing?

P. No.

(But the Pundit was evidently not satisfied with this conclusions and blinked sadly).

C. But this conclusion that Jivatma has no Bhandam or Moksham is evidently not satisfactory. Why?

P. This contradicts our experience or *Pratyaksha Pramâna.*

C. Then there must be a mistake, therefore, somewhere in your premises? where is it?

P. (After long thought) I should have said that by *âvaranam,* being covered, there is Bandham.

C. Quite so. The Paramata by reason of *âvaranam* is in Bandha?

P. Yes.

C. It must seek salvation.

P. Yes.

C. But is this conclusion satisfactory either?

P. No.

C. Why?

P. Because it contradicts *Sabda* or *Agama Pramana.*

C. Please mention some?

P. Satyam Gnanam Anantam Brahma." Tait. Up. 2-1.

"He alone verily causes Bliss." Tait. Up. 2-7.

"There is verily none else higher and subtler than this, which is higher than the high, and greater than the great; which is one, manifest, of endless forms, the whole universe, the ancient, *beyond darkness.*

(Mahanara. Up. 1.)

"The green-coloured, *beyond the darkness.*"

(Tait. Aran. 3-13)

"The Rudra, the Maharishi, *Transcending the universe,* first saw Hiranya Garbha the first of the Devas then being born." (Mahanara. Up. 12.)

"The sage reaches Him who is the womb of all beings, the witness of all, *transcending Tamas.* He is Brahma, He is Siva, He is Indra; He the *indestructible,* the Supreme, the *Self-Luminous.* (Kaivalya Up.)

"On the same tree, man sits grieving, immersed, bewildered, by his own impotence. But when he sees the other, the Lord, contented and knows his glory, then his grief passes away." Mundaka-3. 1.

"The wise arrive at that which is *tranquil, free from decay, from death, from fear,* the Highest.

Prasna. Up. 5-7.

"Having perceived that which is without sound, without touch, without form, *without decay,* without taste, *eternal, without end, beyond the Mahat* and *unchangeable,* one is freed from the jaws of death."

Katha. 3-5.

"Of the colour of the Sun, *beyond darkness.*"

(Purusha Sukta.)

"In the Highest Golden Sheath, there is the Brahman *without Passion* (*Nishkala*) and without parts. That is *Pure,* that is the Light of Lights." (Munduka. 1-2. 9.)

"The One God, in every Bhuta hid, pervading all, the inner Atman of every Atma, Inspector of all deeds, in whom everything dwells, the Witness, the Pure Intelligence, and *Nirguna* Being." Svetas. VI-11.

C. It follows then that no *Avaranam* or covering or Bandham can be postulated of Paramatma. Paramatma is one who cannot be covered by Avidya.

P. No

C. Can you now defend your definition of *Jivatma* as *Paramatma* covered by *Avidya.*

NOTE.—This represents a true and *Verbatim* account of an actual conversation held with a Pundit. There were several graduates and Pundits present. The Pundit ever and anon wanted to drop into a simile or metaphor and he was sternly kept out of it. A Vaishnava Acharya who was present tried to take up the Pundit's cudgels but failed also, and he had to admit the point raised herein is the real difficulty in Sankara's system. Of course others can give other definitions and vary the answers given, but they can in no way clear the ground.

THE AGE OF GNANA SAMBANTHA.

A REPLY.

Our learned friend Mr. M. Narayanasami Iyer evidently ranks himself with those who think that the noise made by the late Prof. P. Sundrum Pillai's *brochure* on the age of our Saint was disproportionate to its importance. No wonder, he seeks to demolish his arguments by the query which he propounds in the last number of this journal. He unearthed a work of Sivagnana Vallalar (we must confess we have never heard of this book till now) and gathered a tradition from the eulogistic verses that this Vallalar was a disciple of St. Gnana Sambantha, and found internal evidence in the verses themselves supporting the tradition. He received a shock however when he read in the same work references to the Santana Acharyas, but that does not deter him in any way from doubting the tradition itself, but straightaway proceeds to add that our Saint should at best have been a contemporary of these Samaya Acharyas &c., and that he should have lived about the 14th Century A. C. This is certainly a great score for our friend, but unfortu-

nately a little historical perspective and knowledge of the Tamil Literature would have disclosed the utter absurdity of the position.

The first point to notice is that our friend himself has not discovered the actual age of the Vallalar, so that we may be enabled to fix the age of Sambantha. At any rate, he lived subsequent to, or was a contemporary of, Saint Umapathi (vide verses quoted) and the Vallalar suggests that the books of St. Umapathi will make one a Jivan Mukta. This, by the way, shows what great respect and reverence he had for Umapathi, and the greatness of St. Umapathi was beyond question if he received such praise in his own life-time from such a person as Vallalar, a reputed disciple and contemporary of St. Gnanasambantha. But St. Umapati was only the fourth of the Santana Acharyas and his master was St. Maraignana Sambantha, (so there was another Sambantha before St. Gnanasambantha) and his master was St. Arul Nanthi, whose master was St. Meikandan; and it is hardly likely that all the four were contemporaries, and we have no tradition to this effect. Any how St. Gnanasambantha was only sixteen years old when he entered the great *Jyoti,* and so he could not have been contemporaneous with St. Umapathi's predecessors. But who was this St. Umapathi and what were his works? Any edition of Periapuranam or திருத்தொண்டபுராணம் will contain several of his works, namely 'திருத்தொண்டர் புராண வரலாறு,' 'திருமுறைகண்ட புராணம்,' 'திருத்தொண்ட புராணசாரம்,' and 'திருத்தொண்டர் திருநாமக்கோவை.' In the first, St. Umapati gives the life of Sekkilar and how he came to write the திருத்தொண்டர்புராணம். In the 2nd, he gives the story of Nambiandar Nambi of Nâraiyûr and how he discovered the famous Devara Hymns of St. Sambantha, St. Appar and St. Sundarar. And it was Nambiandar Nambi, The *Tamil Vyasa* who arranged the Tamil Veda into 11 books, the first three of which were the Hymns of St. Sambantha, the next three of St. Appar; the 7th book was that of St. Sundarar; the 8th consisted of திருவாசகம் and திருக்கோவை of St. Manicka Vachakar; the 9th, that of St. Tirumular's Tirumantram, the 10th திருவிசைப்பா and திருப்பல்லாண்டு, and the 11th book consisted of a miscellaneous collection including the poems of God Somasundarar, and Karaikkalammaiyar and திருவெண்காடர் or Pattinattar and Nambi's own poems. Nambi lived in the reign of Kulasekara Chola. From the following stanzas (33 and 39) of திருமலைச்சிறப்பு in St. Sêkkilar's Periapurana,

"மற்றிதற்குப்பதிகம், வன்றொண்டர்தாம்
புறறி—த்தெம்புராண மருளினற்
சொற்றமெய்த் திருத்தொண்டத் தொகையெனப்
பெற்றநற்பதிகம் தொழப்பெற்றதால்.

"அந்த மெய்ப்பதிகத் தடியார்களை
நந்தநாதனு நம்பி யாண்டார் நம்பி
புந்தியாரப் புகன்ற வகையினல்
வந்தவாறு வழாமலியம்புவாம்.",

we gather that the materials from which he wrote his history consisted of the Devaram Hymns themselves, and from a study of the திருத்தொண்டத்தொகை of St. Sundarar and the திருவந்தாதி of Nambiandar Nambi we are driven to the conclusion that St. Sekkilar lived in the time of king Anabâya. And from Nambiandar's life, we learn that the image of St. Gnana Sambantha had been set up even in his time. So that, we have it that St.Sambantha is referred to in St.Sundara's திருத்தொண்டத்தொகை, which formed the original for the short history drawn up by Nambiandar Nambi; St. Sekkilar wrote his materials from all these sources, and St. Umapati wrote Sekkilar's life and Nambiandar Nambi's life. In Nambi's time, the Devaram Hymns had been lost and were rediscovered by him. We know for certain also from St. Umapathi's work itself, when he lived. It was about 1300. A.D. We know for certain also from a copper plate, the age of Gandaraditya, one of the authors of திருவிசைப்பா (10th Veda or collection of Nambi). It was about 950 A.D. (Vide C.M. Duff's chronology of India p. 283). And St. Sundara lived before him. So that between St. Sambantha and St. Umapathi there was at least a difference of 5 or 6 centuries. And yet if our friend's story is true, St. Sambantha, Sundara, Gandaraditya, Pattinattar, Nambiandar Nambi, and Sekkilar and Meikandan, Arul Nandi, Maraignana Sambantha and Umapathi, in fact nearly all the Saints of the Saivite calendar, should have lived at about the same time! A contingency never likely to be true unless History itself is going to run mad!! The திருத்தொண்டத்தொகை itself contains the names of many of the contemporaries and followers and disciples of St. Gnanasambantha, and it is a pity our Vallalar's name is conspicuous by its absence in this long list. One thing more, திருவெண்காடர் or Pattinattar referred to by our Vallalar has himself sung the praises of St. Sambantha and others in the following lines,

"வித்தகப்பாடல் முத்திறத்தடியரும்,
திருந்தியவன்பிற் பெருந்துறைப்பிள்ளையும்,
சித்தமார்சிவ வாக்கியதேவரும்,".

The fact is, our Vallalar is quite a modern author, (his modernity apparent from his praising சடகோபர் in the same stanza) who thought, of course, he derived his inspiration from St. Gnana Sambantha. This is a common practice with Religious people, to pay homage to some Saint and invoke him as their Guru. And of all the Saints, St. Gnana Sambantha has had the largest number of such votaries and disciples, the fact that he was considered as an *Avatar* of God Subhramanya giving additional stimulus to the worship. More famous than our Sivagnana Vallalar, among such pupils of St. Sambantha, was another Vallalar called Kannudaya Vallalar, the author of Ozhivilodukkam (ஒழிவிலொடுக்கம்), a book which the late Prof. P. Sundram Pillai, characterised as brimming with intellectual similes. And the first verse devoted to the praise of Guru (குருவணக்கம்) is the following,

வேதாகமப்பவுரி வீசுங்களாசகிலே
யாதாரவெற்பிலபி டேசம் — போதத்
திருளிலெழுபானு வெனதொழிவிலின்பக்
கருணைபொழி வானெடுத்த கை.

In it, the author praises the uplifted finger of the 'Divine Child,' which pointed to the 'Parents of the World' 'Bhuvanesa Pitaram,' as 'பெம்மானிவனன்றே.' "This fore-finger is that of the Dancer when it pointed to the Lord of the Lords in the Hall of the Vedagamas. This is the crown which rests on the top of the six Adaras. This is the Sun which rises to dispel my mental darkness. This is the Rain cloud showering his gracious Bliss when I lost my 'I.'"

The verse is a sublime one, both sound and sense befitting the subject. There are a number of other verses in which the author directly sets forth how St. Sambantha taught him this or that; and a typical verse is the following as it sets forth the highest doctrine of the Advaita-Siddhanta:—

என்னுணையென்னுணை யென்னுணையேகமிரண்
டென்னுமற்சும்மா திருவென்று — சொன்னுன்
திருஞானசம்பந்தன் சீகாழிநாடன்
அருளாளன் ஞான விநோதன்.

"This is my command! This is my command!! This is my command!!! Never say it is one or two and be still. So said *my* Tirugnana Sambantha, of Sheerkali. The gracious Lord, wondrously wise." We may state the latest votary and pupil of our saint was the late lamented Sri-la-Sri S. Somasundara Nayagar who composed also many poems in a similar strain in praise of Gnana Sambantha.

In Prof. Sundram Pillai's own time, his theories were fully corroborated by the discoveries of Dr. Hultszch and Mr. Venkayya, and to-day his conclusions are only receiving greater corroboration. Nay, the evidence brought forward by Mr. T. Veerabhadra Mudaliar, based on metrical tests, goes to show that the upper limit fixed by the Professor was too high. If the metres used by Sambantha had become obsolete even in Sekkilar's time and was not understood, and later grammarians had rejected them as (வழுவமைதி) instead of knowing the ancient character of the metre and its great beauty, then is it too much to say that the upper limit was the 6th century.

J. M. N.

THE PROBLEM OF EVIL.

(*Continued from page 205, Vol. IV.*)

63. As constituting a difference between good and evil, the former and latter are respectively made the interests of Heaven and Earth. What is permanent only can be ultimately good, for whatever good has necessarily to terminate, not the termination alone but the very thought of an approaching termination condemns it at once as no good *per se*. All good then of an ephemeral character, can but be of the earth earthy and of other spheres of earth-character, but higher in the scales of progressive being. Heaven, Moksha, liberation &c. are words which but express a state where happiness will be abiding, and never pall on the senses. The difference then between good and evil, or Heaven and Earth is contrasted in this manner by Rev. J. A. Baxter:—

"How often does worldly wisdom prove the height of human folly, when its dictates are substituted for God's word and will! And in general, however important a knowledge of the world, prudence and circumspection in our engagemonts, deliberation in forming and vigour in executing our schemes may be, if they be not directed by that fear of God, that love to our fellow-men, and that due estimation of temporal things, which true religion alone can impart, our scheme will all begin and centre and terminate in self; our hearts, our homes, our country will be 'like the troubled sea which hath no rest.' Heaven on earth then to those who act in this spirit, and Heaven in Heaven after death."

64. Without a God-ideal, and such an ideal of God as has for ages been before the mind of man, which has successfully survived all the ravages of atheistic and nihilistic attempts to overthrow it, it is hopeless to find a solution for the riddle of our ills. The way to God lies through

the soul, and the soul is reachable by a proper examination of what constitutes self in the environment of matter. Now what is prayer? A petition to God? For what? For something which you desire to have or something which you desire should depart from you. When petitioning, are you sure that by God not granting it, He is either not merciful or not just? Neither. For, we have assumed, say, the God-ideal for a solution of our evil question. Whatever perfection we may not be prepared to invest Him with, He is, we must grant, our Greater. Being greater knows better. In the words of Rev. J. Bean, then, "we may ask for improper things; things which may not be good for us—things which though perhaps good for us at some future period, may not be fit for us at present. We may pray for deliverance from a certain trial; yet that trial may be intended for our benefit. We may pray for a certain comfort, yet that comfort may be a snare to us. In all that we ask, the wisdom of God is to be honored. His promises of granting our petitions are to be taken with this qualification,—that God will grant the thing desired, if it be for our good to have it; but that otherwise it will be refused. And, indeed, in the latter case, it is mercy to us to refuse what we ask."

65. Look, our Bhagavad Gita says:—మత్తస్స్మృతిర్జ్ఞానమపోహనంచ, which means God gives wisdom and wipes it. Could good God efface a good thing? Here is the difficulty. Where is wisdom or where is intelligence when in sleep? Yet is not that effacement—a reflection of almost non-entity—wisdom? Giving is birth, taking away is death. Both have meaning in God's sight and both are good in their own seasons. Thus if He is good, what He does is good. This is the way our elders argued in their spiritual-treatises. In consonance with the Gita quotation, this Sruti may be remembered:—

ఏషఏవసాధుకర్మకారయతియమున్నినీషతి ।
ఏషఏవాసాధుకర్మకారయతితమధోనినీషతి ॥

This means that He alone causes virtuous acts being performed, and He uplifts him; again it is He alone who causes vicious acts being done, and He down-treads them. This apparent puzzle necessarily commits the Deity to responsibility for good and evil, but the key of explanation lies in Karma. For, read Bhagavad Gita XVI. 19.,

తానహంద్విషతఃక్రూరాన్ సంసారేషునరాధమాన్ ।
క్షిపామ్యజస్రమశుభా నాసురీష్వేవయోనిషు ॥

Those that harbour hatred for Me, I cast into satanic wombs. It means that those whose thoughts are astray, thoughts scattered over all subjects except Him, are those that are objects of the second sentence of the above quoted Sruti, and who when they begin to change their character by turning round towards him at once become subject to the 1st law, and to whom will be given that wisdom which will take them to Him. In the words of the Bhagavad Gita:—

దదామిబుద్ధియోగంతం యేనమాముపయాన్తితే ॥

The Ist half of the Sruti is cognate with

మమమాయా దురత్యయా Bh. G. Ch. 7—14.

Equivalent to Sri Parasara Bhattar's

పుంసాపణ్యవధూవిడమ్బివపుషా విస్మార్యదాస్యాత్మకాన్ ।
వైష్ణవ్యాగుణమాయయాత్మనివహాన్ ॥ శ్రీ. గు. ర.

The phenomenal and noumenal are here figuratively expressed as the enticing female, and the substrate of the unchanging saving male power in the cosmos respectively. And the 2nd half of the Sruti is cognate with the 2nd half of the Gita as quoted above, viz.

మామేవయేప్రపద్యన్తే మాయామేతాంతరన్తితే ॥

66. Not only that without a God-ideal, it is an every day and every body's perceptive proof that agreeable and disagreeable are both found in one and the same object either due to a change in the substance, the object, change in the person, the object, or a predicative change viz., change in time, or change in place &c. A Tamil Saint has expressed this beautifully in this language:—

ஒருவனுக் கொருக்கா லோரிடத்திலே அனுகூலங்களான சந்தனகுசுமாதிகள் தேசாந்தர காலாந்தர இவன்றனக்குமத் தேசத்திலே அக்காலத்திலே வேறே யொருவனுக்கும் பிரதிகூலங்கள்.

And as Sankaracharyar has said:—

తరుణస్తావత్తరుణీసక్తః i. e., in youth there is craving for sex, but వృద్ధ్యస్తరుణీవిషం i. e., in old age the same is spurned.

And here is what our elders have said about how one can train himself to perceive good in all. This is an optimistic truth. In Tamil:—

ஈஸ்வராத்மக மாகையாலே எல்லாப் பதார்த்தங்களுக்கு மனுகூலியமே சுபாவம் பிரதிகூலம்வந்தேரி.

One who has a God-ideal, who has risen high enough to realise it everywhere sees nothing repulsive but all, in essence, of an inviting character. A being elevated in the spiritual scale only can realise to himself Krishna's teaching of,

నమోహంసర్వభూతేషు i.e., I am partial to all, (Bh. G.) and బ్రాహ్మణేగవిహస్తిని, శునిచైవశ్వపాకేచ పండితాస్సమదర్శినః i. e., the learned look on a Brahman, a cow, an elephant, a dog, and an unrighteous person as of equal status; How? Because they have their god-ideal, and without God nothing can exist.

67. The readers can now pursue all the thoughts presented on this grand question in a desultory way (like Pascal's Pensees); and draw their own conclusions and consolations. Here we give Appendix No. 1, (promised in para 20 No. IV. vide Siddhanta Deepika, for June 1900).

A. Govindacharya.

APPENDIX TO THE PROBLEM OF EVIL.

What is called evil is attributed by our Indian sages to Ignorance. This is known as *avidyâ*, *ajnâna*, *mâya*, *prakriti* and other analogues. How does this arise? one answer is given in the verse:—

Anatmany-atma-buddhir ya
Asve svam iti ya matih ||
Avidya-taru-sambhuti-bijam etad dvidha sthitam ||

"The tree of *avidya* (ignorance) springs forth from the seed of a two-fold aspect. The one aspect of this seed is the mistaking or misapprehending what is not-self for self and the other the mistaking or misapprehending of what is not one's own as one's own." The first mistake arises from reducing the universe to one category, *viz.*, matter; and the second mistake arises from the reduction of the universe into one's own possession, or property. The first misconception is of the material plane, the second of the mental plane. In relation to the material plane, the terms like *pradhâna* and *prakriti* are applicable. In relation to the mental (which includes moral and emotional), *avidya* and *ajnâna* are applicable. In relation to both, *maya* is applicable. From these definition of terms, our general inference, as regards the subject-matter under discussion, is that ignorance—which is at the root of all our evil—arises from a two-fold misconception, the one of mistaking the non-self for the self, and the other the misconstruction of what is not one's own property as one's own property. So far we have some clear conception of terms, and our ground is cleared for further advance.

2. Now, in the statement, 'mistaking non-self for self,' are involved two terms, non-self and self. By the term non-self is understood that category in the universe which is devoid of intelligence, and thus self, its opposite, denotes a category which is of intelligence. The former or non-self is matter, the latter, self, is spirit. Thus, the first misconception, *viz.*, of taking non-self for self, is based on the one hand of conceiving the universe as constituted of one category, matter; and that if the other category be admitted even hypothetically, the misconception arises from looking on this spirit (or self) as matter. If this misconception is to disappear, the fact of a two-fold constitution of the universe, by spirit and matter, must be clear to our mind. Secondly, in the statement *viz.*, 'the misapprehending of property which is not one's own as one's own,' are involved two terms, *property*, and *one's own*; and the term *one's own*, is implication of another Being or Category—God we shall call it—different from the category to which what one knows as himself belongs. Thus we have involved in this statement three terms, 'property,' 'one' and 'another.' By the term 'one,' is meant self, or the embodied self, or the compound of individual soul and the body with which it is in conjunction. When one says: "this thing belongs to me," he is—without other proof—intuitively convinced that 'me' is not his body, but the spirit dwelling in it, but which is embodied. To one in this stage, the first misconception of reducing the universe to matter or body has already disappeared. The term property applies to whether the property be matter or spirit. The relative term 'another' as required by the statemant: "what is another's as one's own" points to another spirit or self—a third term—to which both matter and the first spirit (or soul) must belong as property, in order that a misconception may arise, *viz.*, of the misappropriating of that other spirit's property to one's self. Let us now fix our terms to definite significations. By the term *matter*, we mean the non-self, or non-intelligent category; by the term *self*, we mean the intelligent category, which let us call by the name of *soul*; by the term *spirit*, let us understand the universal soul, God. We have thus *matter*, *soul* (or the individual spirit), and *God* (or the Universal Spirit), Now let us proceed.

3. Ignorance is due to a two-fold misapprehension, it was said. In the first misapprehension, the kosmos is composed of but one stuff, the matter-stuff. In the second misapprehension, that it (kosmos) is a compound of matter and soul is clearly seen, and therefore only two categories are admitted, but God is absent. Thus, for the first misapprehension to disappear, we must believe in matter and soul, and for the second misapprehension to disappear, we must believe in matter, soul and God. The question for us now to settle is, not whether soul exists as distinguished from matter, not whether God exists as distinguished from both. These three archetypal constituents of the kosmos must be taken for granted before proceeding to show what our scriptures tell us as to how to get rid of ignorance, the root of our evil. But let us in the meanwhile consider what the term misconception or misapprehension implies.

4. In that term is implied a dualism, *viz*; a conceiver and a conceived. The conceiver implies conception. Conception implies intelligence. The conceived is the object of conception. It may be an object of intelligence or no-intelligence. If we put soul in the place of the conceiver, the conceived may be either matter, the conceiver itself, or God. Now the first misconception or misapprehension—that is the one aspect of the seed, avidya—or the mistaking of non-self for self,—is thus clearly a self-deception. For the very act of mistaking is an act of intelligence; and if kosmos is all non-self, or unintelligent matter-stuff, how can there be *any* act involving *intelligence*? This ratiocinative process alone is a proof of soul, and it is not our present task to formulate other kinds of proofs for the existence of this category. From this kind of reasoning

alone, we may get rid of the first kind of misconception, of mistaking non-self for self. But as long as this misconception persists, we are under ignorance, and this ignorance is caused, as we are taught by our Vedanta sages, by the alliance brought about between soul and matter, where the sight of the soul is blinded by matter, so far and in such proportions as the intelligent acts of the soul—born of its free-will—have brought about the said alliance (*samsâra*). This is *avidya* on the material plane, so to say. We shall now consider the other aspect of this ignorance, on the mental plane, so to say.

5. The mental *avidya* is only more subtle than the material *avidya*, for in both are both, but in each, one is vastly more predominant than the other. For *mental* or that which relates to the mind is according to our Vedanta is also material. For, mind according to us is material, for mind according to us is not soul. The prime intelligence of soul working with the subtle matter—our mind—or intelligence functioning on a *subtle* material organ, is *our* mind. And we may consistently with this train of reasoning also say that intelligence functioning on *gross* material organs is *our* matter. To us intelligence and non-intelligence, or self and non-self are never dissociated; and that we think and define and speak of them as distinct categories, is for a mere mental grasp of the thing. We stated before that this mental *avidya* is that which gives rise to the misappropriation of what is not one's own as own, and we showed that this involved three terms: matter, soul and God. If matter and soul are God's property, but if the soul looked on matter as *its* property, and looked upon *itself* as an independent existence, and God as non-existent, here comes the mental *Avidya* inclusive, (as said above,) of the moral and emotional elements of the mental plane. Perhaps, to call this as the spiritual avidya in contradistinction to the material avidya, *viz*: the first misconception, would render our ideas clearer. But so long as we manage to understand what we mean, we need not trouble ourselves about what terms we use to convey our meaning.

6. So long then as soul is not clearly perceived as apart from matter, the material avidya (ignorance) must persist; and so long as God is not clearly perceived as apart from matter and soul, the spiritual avidya (a queer expression) must persist. And, as shown already, the cause of both these misconceptions lies in the alliance of soul with matter. This is the meaning of the verse in Gîta:

> "*Kâranam Guna-Sango Asya*
> *Sad-asad-yoni-janmasu.*" XIII-21.

and the Brahma-Sûtra:—

> *Deha-yogâdvâ sopi.* III-2-6.

It is this misconception, or ignorance, which—when we read different treatises on Vedânta,—is called delusion, deception, illusion, mâyâ, the seeming, the passive, the phenomenal &c. Here a word is necessary as to the differences of opinion on this matter between monists and dualists, or idealists and realists as we say. To the monist, maya is illusion, or a mental hallucination, and no category therefore as matter-stuff exists, and on the other hand as soul itself is God, no separate God exists. Not so is the position of the dualistic philosopher. To him matter is a real entity, and God is a real entity, and illusion is a name for the wrong conceptions arising in the soul as regards matter on the one hand (the 1st ignorance) and as regards God on the other hand (the 2nd ignorance). When this illusion vanishes, Maya is overcome, and all the three categories matter, soul and God are realized *as* they are.

7. As to how to get rid of our ignorance we may as well go into some more detail of the nature of this ignorance. Two-fold, it was stated. One was the mistaking the body for soul, which we called the material avidya; and what we called the spiritual avidya, viz: the erroneous notions as respects the ownership of body and soul, was the other. And this other has for better comprehesion been sub-divided by one of our saints, Sri Parasara Bhattarya, into 5 classes, viz.—

(i) The error of independence (*svâtantry-ândho*)
(ii) The error of transferred allegiance. (*itara-seshatva-dhîh*)
(iii) The error of self-preservation. (*âtma-trânôn mukhah*)
(iv) The error of misplaced friendship. (*bândhavâ-bhâsa-lolatvam*)
(v) The error of sense-delights. (*vishaya-chapala-dhîtvam*)

As was already stated, these errors are errors of the mental plane, and are committed with respect to the third category, God. Let us consider each of these sub-divisions:—

(i) *The error of independence* consists in the soul thinking itself as independent in being, thought, deed and enjoyment, and not recognizing a God on whom all these things depend.

(ii) *The error of transferred allegiance*, implies the recognition of God, but the error consists in paying homage to others than the one God, be they beasts or men, trees or Devas; or philosophically stated nearly the error of polytheism as against monotheism.

(iii) *The error of self-preservation* consists in the soul thinking that it itself is its protector, both in the embodied state of existence here and transcendental states which may hereafter be attained; but not God.

(iv) *The error of misplaced friendship* consists in looking on bodily relations and others as our well-wishers, or as those who would help us in the salvation of our souls, and not God.

(v) *The error of sense-delights* consists in the thought that all enjoyment is derived through the senses, and that it is the only enjoyment in the kosmos; and not God.

These 5 kinds of errors comprise the second mis-conception or ignorance of the mental kind,—the knot of evil; and the first misconception is of the material kind already stated.

8. How to get rid of this ignorance, which has persisted from aeons as stated in the Mandukyopanishad "*Anâdi-mâyayâ suptah*," and which the Saiva Siddhantis call by the name, *Anava-mala*; or *mâyâ* or *mala* comprised of Ahankara and Mamakara in other words. *Ahankâra* and *Mamakâra* are but again expressing in a different way, the two-fold aspects of ignorance. *Ahankâra* and *Mamakâra* constitute in the present-day terminology, the individuality and personality accreting round the soul. The more the ideas of "the individual," and "the personal" persist, the more is the soul fettered. The more these ideas vaporize, the more the freedom, the less the binding. The secret of the *Prapatti Sâstra*, or renunciation to God, consists in reducing one's self to nothing; or to put it happily, resolving one's own self into God. Of self, as *individual*, as *personal*, nothing must be left. They must vanish, and God recognized as complete. "What I am, and what mine is, is Thou and Thine" (Mamanatha &c.,) declared Sri Yamuna-charya. How to get rid is the question. It has been breifly answered thus by the said sage Bhattarya.

(A) When thou thinkest thou art the body, think thou art the soul.

(B) (i) When thou thinkest thou art independent, think thou art dependent on God.

(ii) When thou seemest other than God, think that that is fornication, and transfer thy allegiance to Him, and Him alone, the One God, to whom and whom alone thou art bound by ties of allegiance, and other ties.

(iii) When thou thinkest thou art thy care-taker, think that thou art not, but God is really they Care-taker.

(iv) When thou thinkest that others than God are thy friends, and can help thee in thy salvation, it is a mistake. Think that thy only true relative and friend is God—Who alone is thy Saviour.

(v) When thou thinkest that thy delights are sense delights, think they are ultimately but poison, and cause thy ruin, nor are they lasting. They die. Think that God alone is thy real and lasting delight, as says the Sruti: Rasovai Sah "=*He* is all delight.

9. To ourcross ignorance, the above is a brief statement of the means. And that means is as you will have seen, but the education of the mind; the education of the mind spiritually. There are ways chalked out for the spiritual education of the bodily organs, for speech and for mind. There are ways, called by the several names of Karma, Jnana, Bhakti, Prapatti, Acharyabhimana, and these are suited to men of various tastes, various stages and various capacities, and suited to the circumstances of the country, the times and conditions. These are found in the Sastras, or those treatises which undertake to lay down the Dharmas or rules of conduct for all kinds of men. But mind-training and mind-control are the chief. When the mind is controlled, speech and body are controlled. Thought is potent. Form comes after thought. Speech is form, and body the more so, and thought itself has its images. Regulate thought, in other words train the mind and let its images be of the heavenly kind; and then speech and deed will be formed after that model. This is tersely expressed by the Sanskrit "*Yad-bhâvam tadbhavati.*"

10. Out of a multitude of the rules of conduct laid down for a spiritually progressing soul, the rules of thought laid down for the mind in the Gita—which followed by the disappearance of ignorance and dawning of enlightenment—are to be found in the XIIIth Adhyaya, from verse 7 to 11, which we shall briefly state below to make the subject-matter of our present discussion complete:—

(*a*) Cultivation of the feelings of respect and humility towards the good and the great. (*amânitvam*)

(*b*) Doing works of charity unostentatiously (*adambhitvam*)

(*c*) Doing not injury to others in deed, speech or thought. (*ahimsa*)

(*d*) Preserving one's temper against others' assault. (*kshântir*)

(*e*) Uprightness, or oneness of mind, speech and act towards others. (*ârjavam*)

(*f*) Service (reverence &c.), to instructors. (*Achâryopâsanam*)

(*g*) Cleanliness, external and internal as aids to spiritual progress. (*saucham*)

(*h*) Courage of convictions as regards matters spiritual. (*sthairyam*)

(*i*) Abstraction of mind from subjects not relating to spirit. (*âtma-vinigraha*).

(*j*) Repugnance to objects of sense. (*indriyârtheshu vairâgyam*)

(*k*) Discriminating soul from body. (*an-ahankâra*)

(*l*) Constantly dwelling on the miseries and afflictions connected with birth, death, old age, disease and pain. (*Janma-mrityu-jarâ-vyâdhi-dukha doshânu-darsanam*)

(*m*) Placing no affections on things non-spiritual. (*asakti*)

(*n*) Keeping the heart from undue or inordinate attachment to wife, children, home &c. (*an-abhishvangah*)

(*o*) Ever preserving the mind's balance, when disturbed by events, of good or bad import. (*nityam sama-chittatvam*).

(*p*) Of what is of the foremest importance, cultivation of pure and unswerving love (*bhakti*) for Me (God) (*Mayi an-anya-yogena bhaktir avyabhichârini*).

(*q*) Spending time in retired spots. (*vivikta-desa-sevitvam*)

(*r*) Absence of wish to mingle with the crowd. (*aratir jana samsadi*)

Here is an epitome of morals by the cultivation of which, we may get rid of avidya, and realize vidya. In this epitome, one cannot fail to see that its adoption or rejection depends upon the granting or the denial of the three main postutates concerned in the making of the Life-Problem, viz., matter, soul and God. What is soul, what is God, and what are the proofs for their existence are matters which must form separate lines of investigation, and must therefore be left to independent treatment.

8. Ignorance, thus, is the fact of our mind and heart set on things below. Ignorance is a fact, not an illusion. Knowledge is soul's intrinsic virtue. This is obscured by ignorance. Ignorance is determind by karma or actions of the soul which is free. Karma attracts the material, or matter which is the *material cause* of ignorance. Soul is thus the *efficient* cause of ignorance, and matter the *material* cause. By souls' karma again or acts of virtue, worship of God and the like, the attraction for matter ceases. Man thrives, and God comes with His grace (see Engl. Tran Sri Bhashya Intr. pp.) To put in another way, a change of heart has to be brought about before this ignorance will cease; and to bring about that change are the rules or articles of one's belief—or as we would put, the Tatvas or categories of the kosmos. Ignorance is what also is called by the term *moha*. It will be seen on reflection that it means attachment or attraction for material objects begot from desire inhering in the soul. When there is desire, there is attachment, there is bondage; and bondage is sorrow. The teachings of our Scriptures—of which our Bhagavad Gita is a compendium—show how to conduct oneself in this world, in other words how to act, i.e., act without tying down the heart and mind to the results thereof. The way to do it is by adopting the code of morals, laid down, of which an illustration from the XIIIth Book was given. When the heart or the affection is set upon the spirit and all eternal concerns, gradually a withdrawal from or repugnance to, material and ephemeral concerns is felt. This is called *vairâgya*, or dislike. This is a concomitant condition of *jnâna* or spiritual wisdom. When this has dawned, ignorance has vanished. Says the 52nd verse of Bk. II of Gita, thus:

"When thy intellect shall have transcended the confusion of illusion, then shall those attain to the state of *vairâgya*, or desirelessness for things experienced (terrestrial here) or things to be experienced celestial, hereafter)."

Yadâ te mohakalilam, buddhir vyati tarishyati; tadâ gantasi nirvedam, srotavyasya srutasyacha.

"And those who know the secret of how to act without desire, shall be freed from the fetters of bondage and pass on to the state of peace and bliss," says the 57th verse of the same book,

"Karmajam buddhi-yuktâ hi, phalam tyaktva manishinah, janma-bandha - vinir -muktah, padam gacchanty anámayam."

"The conclusions of the Gita are the conclusions of the nineteeth century, after all the experience of its civilization. I quote from an article "The search for happiness," from "The Herald of the Golden Age." Happiness and contentment are found in the *elimination of desire* (or *tyâga*); or to express it more correctly in the transference of desire from the 'transitory' to the 'permanent.' Lay not up for yourselves treasures upon earth, where mirth and rest doth corrupt.

9. Now, who did not follow these rules and therefore he remained in ignorance? Who followed these rules and trancended maya? If a few examples be cited, that will give a practical value to our deliberation, and besides carry conviction home. The Demon Hiranyakasipu did not follow the rules. He remained in ignorance and met destruction at the hands of Nara-hari. The sage Prahlada followed rules, and he overcame ignorance, and reached God and bliss.

Ravana went against the spiritual law, and was therefore ignorant. He was in the end ruined, whereas Vibhishana was a follower of the law, and was therefore wise and was blessed both here and after.

Sisupala hated Lord Krishna, and he had therefore to give his head as the price for his ignorance, whereas Arjuna was the blessed man to receive the Holy Instructions of Gita direct from the lips of God. Sukracharya lost his eye, whereas Bali gained the kingdom of Patala. Generally, those who belong to the *avidyâ* class are the *Asûri-prakritâyah*, and those who belong to the *vidyâ* class are the *Daivi-prakritayah*, or those who follow the spiritual law, and those who do not respectively. This is exhaustively treated in the XVIth adhyaya of the Gita.

12 The blessed Saint Parankusa (Nammazhar) therefore sang thus:

యానెయెన్నైయఱియకిలాతే (Yane yennai-yariyakilade)
యానెయెన్దనదేయెన్నిరున్దేన్ (Yane yendanade yennirunden)
యానెనీయెన్నుడైమైయుమ్నీయె (*Yâne nî yennudaimaiyumnïye*)
వానేయేత్తుమెమ్వానవరేఱే॥ (*Vâne yettum em vânavarere.*)

"All these ages, I bave been labouring under the delusion that I am for *me*, and all is *mine*. Thus I had no knowledge of myself. Now I have true knowledge, for I now know that I am Thou, and all that I called *mine* is *Thine*, O, Almighty, that art praised by the heavenly choir."

13. Lord Krishna gives the following recipe for overcoming ignorance,

> "*Daivïhy eshâ guna-mayï*
> *Mama mâyâ duratyayâ*
> *Mâm eva ye prapadyante*
> *Mâyâm etâm taranti te*" VII-14.

This *mâyâ*, or that which is made up of the *gunas*, is the instrument with which I sport; it is hard to transcend it; But those who seek Me alone as their Refuge, shall transcend it."

"Set thy heart on Me and let all thy senses function in me, and thou shalt be master of thyself" is the purport of another verse.

"Yukta asita Mat-parah &c." II-61.

OM TAT SAT.

CAMP SRIRANGAM,
19—2—1901.

A. GOVINDACHARYA.

Letters to the Editor.

THE ORIGIN OF THE TAMILIANS.

MARADHANA,
Colombo, 30*th May* 1901.

To the Editor,
"The Siddhanta Deepika" Madras

Sir,

The aricles which have appeared in your valuable journal regarding the antiquities of the Tamilians are of absorbing interest. The theory that the Tamilians are the descendants of the ancient Chaldeans would explain many facts more satisfactorily than any other supposition. I would draw the attention of your readers to the following facts; *viz.*,

1. The alleged resemblance of the architectural structures of the ancient Egypt to the old buildigs in Madura.

2. The inscriptions on the tombs of the old Egyptian Kings showing that some of the dynasties belonged to the "Solar Line," and some, to the "Lunar Line," as in India.

3. The close resemblance of the structure of the Shivite temples to the old Jerusalem temple of the Chaldean Hebrews.

4. The close resemblance of the images and statues such as the *Karampasu* (காராம்பசு) and the like, kept in the temples of South India, to the statutes found in the temples of Nineveh and the palaces of the Chaldean Kings.

5. The Tamilian God *Siva* or correctly *Chiva* is evidently the same as the Chaldean God *Javeh*,* the name by which the Almighty God was known to Abraham the Chaldean. Another striking coincidence is, that *Javeh* was the Chaldean moon-god, and the Tamilian god *Chiva* is also said to be a moon-god or *god with the moon on his head.*

These are a few stray thoughts of mine which may be found useful in determining the origin of the Tamilian race.

I am, Sir,
Your Obedient Servant,
V. J. T. PILLAI.

Some Disputed Points.

Paris, May 31st 1901.

MY DEAR SIR,

In the April number of the *Siddhanta Deepika*, you were so good as to publish a Tamil verse I addressed to Rev. G. U. Pope on receipt of his admirable திருவாசகம். I thank you very much for it, but observe that two misprints have occurred in the second line, which should be corrected as follows:—

வருவிளையாட்டாற்போல மறுமொழி &c.

Will you allow me at the same time to make a few remarks concerning two important points in connection with several articles on philological matters which appeared in the later numbers of your Journal?

1. Most of your collaborators appear to think that Sanskrit and Dravidian languages may possibly be related to one another.† According to the present state of the Science of language, such a hypothesis is quite inadmissible and all the competent Scholars of the day deny such a relation; Tamil and Sanskrit in spite of some analogies of words, have no connection whatever. Their gramatical systems so widely differ that they certainly proceed from quite different

* We would suggest to the attention of our correspondent that the word in Hebrew is properly 'Yaveh' [*cf.*, 'Yesu' for Jesus]. Even in German, the letter 'j' has the sound 'y'—ED.

† We have never held ourselves responsible for our contributors openions.—*Ed.*

origins. They are only to one another what a cocoa-tree would be to a carrot-plant.

2. I willingly agree with those who think the Tamil literature must be older than it is generally admitted, but, however, I cannot suppose the first Tamil books have been composed before the 5th or 6th century of the Christian Era. Writing was introduced in South India towards the middle of the 3rd century A. D., and we are not aware of any Tamil inscription prior to the 6th century; and moreover the literary and religious part in those documents,is always Sanskrit, and Tamil appears only in the purely official part directed to common people and public officers.

Believe me Sir,

With my best compliments,
Yours very truly
JULIEN VINSON.

Professor of Tamil and Hindustani at the Living Oriental Language's School, Paris.

Prof. Julien Vinson's Review of the Siddhanta Movement.

At present there is taking place in India and especially in the central parts, a religious movement or rather a philosopic one, extremely important, which may be called the renaissance of Civaism, that is, if that religion can ever be said to have ceased to be the predominant one in these regions. An active propoganda is being made in favour of the Saiva Siddhanta Doctrine by certain exceedingly distinguished Hindu gentlemen who have been educated almost according to European ideas. In the month of June 1897, a special journal was even started at Madras with the object of promoting the Siva Siddhanta doctrine and it is at present in full prosperity.

It is known that Sivaism reposes entirely on the conception of three beings (entities) :—*Pati* "The Chief, God, the Great, the Whole, *Pasu* (the soul, the individual being) and *Pasam* "the lien," that is to say, the totality of the causes which differentiate *Pasu* from *Pati*. The supreme object of life is the liberation of the yoke of *Pasam*, and the absorption of the individual entities in the Great Whole. The doctrine is set out chiefly in 14 Tamil works of which the guiding spirits of the movement in question have published a complete edition.

The learned Munsif of Nandyal, Mr. Nallaswami Pillai has already translated into English three of these works——the Tirunanasittyar (San. Sridjnasiddhi), the publication of which is being made in the Siddhanta Dipika and the two others which I notice below. The Sivajanabotham (Civadjnanabodha) is considered to be the principal work. It is believed to have been composed probably at the commencement of the 13th century A D., by an ascetic of Tiruvannainallar, who was surnamed Maikandadeva (the divine who has seen the truth). He is supposed to have translated it from Sanskrit, and added explanations and a commentary. The text includes 12 Sutras which contain in all 41 Tamil verses of four feet, in the Agaval metre. Mr. Nallaswami gives us a close translation in English as well as a translation of the commentary, and he adds numerous explanatory notes. An American Missionary,the Rev. Mr. H.N. Hoisington had published in 1850 a summary in 18 pages in an American review. If may be interesting to compare the two translations.

The 11th sutra is translated as follows by Mr. Hoisington : "When the soul has escaped from the influence of the body and become pure, Siva will look upon it and show himself to it, just as the soul acts as the cause or the power of vision to the eye Therefore Siva, by thus revealing himself, will show his sacred foot to the soul with a love which it never forgets to exercise." Here is the new translation : "As the soul enables the eye to see and itself sees, SoHara enables the soul to know and itself knows. And this *adwaita* (non-dualistic) knowledge and undying love will unite it to His feet." The text is worded as follows : *kanum kannukku kattum ulam pol kana ulattei kandu kKâttalin' ayarâ an'bin' aran kajal celumê,* which literally means : who sees by-the-eye,who shows the deepest meaning as, in order to see, the internal idea having been seen by the action of showing, unforgettable in-the-affection of Haran, the anklet-of-the-foot, will reach.

It is evident that the translation made in 1895 is better than the translation of 1850. The book by Nallasami is very well-written and its perusal is highly instructive. In addition to the text the book contains, translation and and notes, with a learned introduction and a preface regarding the author.

There are also given a list of the Agamas, a list of the principil Caivite works in Tamil, the text of the Sankrit slokas in Devanagiri and Telugu character, and also a glossary of special Sanskrit and Tamil words:

The Tiruvarutpayan, "Benefit of the holy grace," is a dogmatic treatise in 100 distichs of which Dr. Pope has added a tranlation as well as a commentary in his edition of his Tiruvacagam. All these works are indispensible to those who wish to have an exact knowledge of the Civite philosophy.—*Translated from "Revue de Linguistique."*

THE AGE OF GNANA SAMBANTHA.

A NOTE.

Tamil scholars of the modern school seem to live in an almost painfully sensitive frame of mind; and especially when the antiquity of religious teachers and saints is touched upon, though but in a passing reference, they are apt to lash themselves into a fury, which in saner moments, might seem, even to them, as somewhat disproportionate to its original cause. I am afraid that a variety of this peculiar affection has run away with the better part of our friend, Mr. J. M. N's discretion. If he had but looked at my "Query" in the May number of the Deepika, cooly and collectedly, he would have seen that my object has been to show the curious conclusion one has to arrive at, if the traditional account were to be believed. And the query was meant to point out this anomaly and ask for an explanation. It is a little amusing to see our friend lecturing me elaborately upon the leading facts in the chronology of the Saivite saints. He evidently makes a gratuitous assumption that I have not read the very book I refer to in the beginning of my query, *viz.*, Prof. Sundram Pillai's tract on the Age of Sambantha, and very charitably attributes to me an utter lack of historical perspective and knowledge of Tamil literature. Perhaps it did not occur to him that it was just the possession of the former that led me to perceive the anomaly and profound my query. And he might surely have credited me with a knowledge of the well-known facts to be found in the preface to the printed edition of the Devaram hymns, that Abaya Kulesekara Chola caused the images of Appar, Sundarar and Sambanthar to be brought before the room in the Chidambaram temple in which the hymns were preserved, and thus forced the Tillai three thousand, who had refused to open the room unless the three persons who had first closed it came again, to defer to his wishes and allow the room to be opened for the inspection of Nambi Andar Nambi who was requested by the king to arrange and classify the hymns. Our friend may take it that lovers of Sanskrit, need not of necessity dislike Tamil and that they have no interest in belittling or post-dating Tamil works and authors. I may also mention that Brahmin Sanskrit scholars are as a class wonderfully patient and tolerant compared with our Tamil friends. I need cite no other instance than the spirit in which Pundit Savariroyan's articles on "the Admixture of Aryan with Tamilian" has been received, in spite of their evident intense dislike of Brahmans and the very grave charges they bring against them on the flimsiest materials, such that the very word "historical" would be a misnomer if applied to these articles.

The explanation is as curious as the point I adverted to in my note. It seems it is the habit with Saivites to claim to have been taught directly by a saint, dead perhaps a thousand years back; and our friend points to the late Somasundara Nayagar as the latest votary and disciple of Sambantha. Perhaps our friend will allow me to say that "lack of historical perspective" rests more with gentlemen of this ilk and with our orthodox Tamil scholars, one of whom seriously assured me that Sivagnana Vallalar was in fact living at the time of Sambantha and did in fact learn from him.

M. N.

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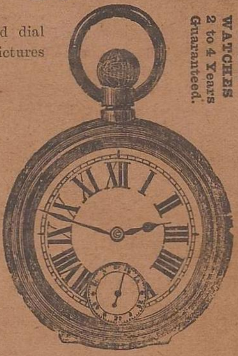

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